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VAKYAVRITTI
AND
ATMAJNANOPADESHAVIDHI
OF SRI SANKARACHARYA

TRANSLATED INTO
ENGLISH WITH EXPLANATORY NOTES
BY
SWAMI JAGADANANDA



**SRI RAMAKRISHNA MATH
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F O R E W O R D

I have been asked to write a foreword to the English Translation of the *Vakyavritti* by Swami Jagadananda of the Ramakrishna Order. The Swami is an erudite scholar who has the gift of intuition. His conviction is based upon science and realisation. The translation has the stamp of a mind conversant with the thought and the art of the Advaita Vedanta.

The book is an illuminating work of Sankara, explaining the import of the axiom of identity, *Tattvamasi*. The axiom is the corner-stone of the Vedanta. The book is especially meant for those who pursue the Vedantic discipline eventually to be established in the Truth of Identity and the ineffable Peace. The method is to develop an attitude of non-attachment and of witness to psychic functions. When the mental-self is settled down, the Atman as innerscient (*Sakshi*) is revealed. Towards the realisation of the Supreme Puissance in the stillness of Being it is necessary to rise above the psychoses and to discriminate the silent self from its dynamic trappings. A step further, the undivided consciousness freed from all local habitation and name emerges out in our vision.

The Advaita Vedanta does not entertain the least relation between Thou and That, or the least qualification of That by Thou. "Thou art That" is therefore, not a judgement, but the statement of the Supreme Fact. This brings out at once the distinction of interpretation put upon the axiom of Identity by the two schools of the Vedanta.

The author has given the translation of the slokas, preceded by the English rendering of the component words, with expository footnotes in places requiring explanation. The translation is easy and felicitous. The book will introduce this masterpiece of Sankara to the English-speaking race. The analytical contents and the index will be helpful to the readers in following the book.

MAHENDRA NATH SARKAR

P R E F A C E

The English translations of the two works of Sri Sankara, namely, the *Vakyavritti*, and the *Atmajnanopadesha-vidhi* are offered to the public in the hope that they will be of help to beginners in understanding the fundamental theme of the Upanishads which preach the unity of the individual and the Universal Self as also the falsity of the world of distinctions.

References to quotations and the explanations given in the notes will, it is hoped, facilitate the study of the texts. For the Explanatory notes in the *Atmajnanopadesha-vidhi* we are indebted to the commentator Anandagiri.

Our thanks are due to Prof. Mahendra Nath Sarkar for writing a foreword to the *Vakyavritti* and to Mr. V. Subrahmanya Iyer, B.A., Ex-Registrar, Mysore University, for going through the manuscript of the *Atmajnanopadesha-vidhi* and offering valuable suggestions.

TRANSLATOR

LIST OF ABBREVIATIONS

Ai. U.	Aitareyopanishad
Bh. Gita.	Bhagavadgita
Br. Su.	Brahma-Sutra
Br. U.	Brihadaranyakopanishad
Chh. U.	Chhandogyopanishad
Ish. U.	Ishopanishad
Kau. U.	Kaushitakyupanishad
Ma. U.	Mandukyopanishad
Mu. U.	Mundakopanishad
N. P. U.	Nrisimhapurvatapaniyopanishad
Sw. U.	Swetaswataropanishad
Tai. U.	Taittiriyopanishad

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Slokas 50-53—Mercy of *Sruti* and Teacher gives this firm conviction making a man immediately liberated in this life and free from future births also.

वाक्यवृत्तिः

The Exposition of the Sentence*

श्रीगणेशाय नमः

Salutation to Sri Ganesha †

सर्गस्थितिप्रलयहेतुमचिन्त्यशक्तिं

विश्वेश्वरं विदितविश्वमनन्तमूर्तिम् ।

निर्मुक्तबन्धनमपारसुखाम्बुराशि

श्रीवल्लभं विमलबोधघनं नमामि ॥ १ ॥

1. नमामि I bow down श्री-वल्लभम् to the One who is dear to *Sri*, सर्ग-स्थिति-प्रलय-हेतुम् who is the Cause of the creation, the maintenance in existence and the dissolution of the universe, अचिन्त्य-शक्तिम् whose power is inscrutable, विश्व-ईश्वरम् who is the Lord of the universe, विदित-विश्वम् to whom all the universe is known, अनन्त-मूर्तिम् who possesses an endless number of forms, निर्मुक्त-बन्धनम् who

* Viz., 'Thou art that'. See Chh. U. 6.8.7. etc.

† The god who gives success. The word 'Sri' is used before the name of a person to whom reverence is meant to be expressed.

is perfectly free from all bondage, अपार-सुख-अम्बुराशि who is an ocean of endless happiness, विमल-बोध-घनम् and who is pure consciousness unalloyed.

1. I bow down to that Pure Consciousness, an ocean of unlimited happiness, which is Vishnu, the beloved of *Sri*,¹ the all-knowing Lord of the Universe, assuming manifold forms, yet bereft of all bondage, possessing an inscrutable power and (hence) the Cause² of the creation, maintenance and dissolution of the Universe.

1. Wife of Vishnu, one of the aspects of *Brahman*. She is regarded as the goddess of prosperity and beauty.

2. Just as the rope may be called the cause of the snake for which it is mistaken. See *Tai. U. 3. 1.*

यस्य प्रसादादहमेव विष्णु-
 मर्यंव सर्वं परिकल्पितं च ।
 इत्थं विजानामि सदात्मरूपं
 तस्याङ्गिष्ठिं प्रणतोऽस्मि नित्यम् ॥ २ ॥

2. अस्मि I नित्यम् always प्रणतः bow down तस्य अङ्गिष्ठि-पद्मं to the lotus feet of His यस्य प्रसादात् by whose grace विजानामि I know, सदा for ever, आत्मरूपम् the nature of the Self, इत्थम् thus,—अहमेव I myself am विष्णुः the All-pervading One च and also सर्वम् everything परिकल्पितम् is superimposed मयि एव on me alone.

2. I always bow down to the lotus feet of my Teacher by whose grace I have known for ever that I am *Vishnu*¹

and that the whole of the phenomenal universe is superimposed^a on me^b alone.

1. The All-pervading One, See Br. U. 1. 4. 10.
2. E.g. when a rope is mistaken for a snake, the snake is said to be *superimposed* on the rope.
3. Chh. U. 6. 1. 4-6; 6.7.8.

तापत्रयार्कसन्तप्तः कश्चिदुद्विग्नमानसः ।

शमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति ॥ ३ ॥*

अनायासेन येनास्मान्मुच्येण † भवबन्धनात् ।

तन्मे संक्षिप्य भगवन्केवलं कृपया वद ॥ ४ ॥

3, 4. ताप-त्रय-अर्क-सन्तप्तः Scorched by the sun of the three miseries उद्विग्नमानसः anxious in heart युक्तः endowed शम-आदि-साधनैः with means leading to liberation, such as, the control of the internal organ etc. कश्चित् someone परिपृच्छति says सत्-गुरुम् to a right Teacher, वद “Please explain मे to me संक्षिप्य briefly केवलं कृपया through mercy alone भगवन् Holy Sir, तत् that येन by which मुच्ययम् I may become liberated अनायासेन without any effort अस्मात् भव-बन्धनात् from this bondage of birth (and death).”

* The booklet begins with this verse. It is in the form of a dialogue between a Teacher and a disciple. In the third and the fourth verses the disciple places his problem before the Teacher.

† मुच्येय इति वा पाठः ।

3, 4. Scorched by the sun of the three distresses,¹ with a spiritual struggle raging in his mind, endowed with self-control and other virtues which are the means² to liberation, someone says to a Teacher, a knower³ of *Brahman*, “Have unadulterated mercy on me, Holy Sir, and please explain to me briefly the means⁴ by which I may become liberated from the bondage of this transmigratory existence without⁵ any difficulty.”

1. The three miseries are : (1) the misery of body and mind, (2) the misery arising from perishable creatures and (3) the misery arising from the actions of gods such as, rain, storm etc.

2. The following are generally regarded as the qualities which are necessary to enable one to know *Brahman*: (1) Discrimination between the Eternal and the non-eternal, (2) absence of desires as regards enjoyment in this world and in the next, (3) The qualities such as keeping under control (i) the internal and (ii) external organs, (iii) desisting from all worldly actions, (iv) endurance, (v) profound contemplation and (vi) faith in the words of the Teacher and *Vedantas*, and (4) a very strong desire to be liberated.

3. The teaching of such a man only is efficacious.

4. Self-knowledge, the immediate means to liberation.

5. For, right knowledge, when it arises sets a man immediately free without any effort on his or anybody else's part.

गुरुरुवाच

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते ।

इदं तदिति विस्पष्टं सावधानमनाः श्रृणु ॥ ५ ॥



5. गुरुः The Teacher उवाच says, वचन-व्यक्तिः “This particular question ते of yours प्रतिभाति is साध्वा excellent. वदामि I shall explain it ते to you विस्पष्टम् very clearly. श्रृणु Listen सावधान-मनाः with an attentive mind. इदं तदिति It is this :—

5. The Teacher says, "This question of yours appears to me to be a very good one. I shall give an answer to it as clearly as possible. Listen to me with an attentive mind. It' is this :—

1. The means to liberation.

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः ।

तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम् ॥ ६ ॥

6. यत् ज्ञानम् “The knowledge तत्-त्वम्-असि-आदि-वाक्य-उत्थम् that arises from the sentences such as, ‘Thou art That’ etc. तादात्म्य-विषयम् and relates to the identity जीव-परम-आत्मनोः of the individual Self and the Universal Self तत् इदं मुक्ति-साधनम् is the means to liberation.”

6. “The knowledge of the identity of the individual Self and the Universal Self originating from *Vedic* sentences such as, ‘Thou art That’ etc.¹ is the means to liberation.”

(The Teacher means to say that the individual Self and the Universal Self regarded as different through ignorance are really identical. Instructed by the Teacher one learns that one is *Brahman*.)

1. Other such sentences are : (1) I am *Brahman*. Br. U.1.4.10., (2) this Self is *Brahman*. Ma. U.1.2., (3) the Self, pure consciousness, is *Brahman*. Ai. U. 3. 3 ; etc. the right understanding of any one of which sets a man immediately free from the bondage of Ignorance.

शिष्य उवाच

को जीवः क. परश्चात्मा तादात्म्यं वा कथं तयोः ।

तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत् ॥ ७ ॥

7. शिष्यः The disciple उवाच asks, कः “Who जीवः is the individual Self कः च and who परः is the Universal आत्मा Self? वा कथम् And how can there be तादात्म्यम् an identity तयोः between them? वा कथम् How can again तत्-त्वम्-असि-आदि-वाक्यम् the sentences such as, ‘Thou art That’ etc. प्रतिपादयेत् demonstrate तत् that?”

7. The disciple says, “Who is the individual Self? Who is the Universal Self? How can they be identical? And how can the sentences like ‘Thou art That’ prove their identity?”

गुरुरुवाच

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि ।

यस्त्वं पृच्छसि मां कोऽहं ब्रह्मेवासि न संशयः ॥ ८ ॥

8. गुरुः उवाच The Teacher replies, ब्रूमः “I shall give you समाधानम् the solution अत्र in this matter; कः who अन्यः else जीवः is the individual Self? त्वम् एव हि It is certainly you and no one else,—त्वम् you यः who पृच्छसि say माम् to me, कः ‘Who अहम् am I?’ असि you are ब्रह्म एव surely Brahman, न there is no संशयः doubt.”

8. The Teacher says in reply, “I shall give you the solution. No one else is the individual Self but yourself that put to me the question ‘Who am I?’ You are no doubt Brahman¹ Itself.”

1. The All-pervading principle.

शिष्य उवाच

पदार्थमेव जानामि नाद्यापि भगवन्स्फुटम् ।

अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद ॥ ९ ॥

9. शिष्यः उवाच The disciple says, न जानामि “I do not know स्फुटम् clearly अद्य अपि upto this time, भगवन् Holy Sir, पद-अर्थम् एव even the meanings of the words. कथम् How प्रतिपद्ये I can understand वाक्य-अर्थम् the meaning of the sentence अहम् ब्रह्म इति ‘I am Brahman.’ वद So please tell me the meanings of the words.”

9. The disciple explains his difficulties saying, “How can I understand the meaning of the sentence ‘I am Brahman’ as I have not yet clearly known the meanings of the words in it? So please explain them to me.”

गुरुरुवाच

सत्यमाह भवानत्र विगानं* नैव विद्यते ।

हेतुः पदार्थबोधो हि वाक्यार्थाविगतेरिह ॥ १० ॥

10. गुरुः उवाच The Teacher says: भवान् You आह have told सत्यम् the truth. न एव विद्यते There are no विगानम् two opinions अत्र इह in this matter पद-अर्थ-बोधः (that) an understanding of the meanings of the words (in a sentence) हि is surely हेतुः the cause वाक्य-अर्थ-अवगतेः of the understanding of a sentence containing those words.

* A different reading “विज्ञानम्” – Knowledge.

विगानं may also mean contradiction.

10. The Teacher says, " You are right when you say that the knowledge of the meanings of the words in a sentence is essential in order that one may be able to understand its meaning.

अन्तःकरणतद्वृत्तिसाक्षिचैतन्यविग्रहः ।

आनन्दरूपः सत्यः सन्क्षिप्त नात्मानं प्रपद्यसे ॥ ११ ॥

11. किम् Why do you न not प्रपद्यसे recognize आत्मानम् yourself सन् who are अन्तःकरण-तत्-वृत्ति-साक्षि-चैतन्य-विग्रहः the witness of the internal organ and its modifications, and an embodiment of Consciousness, आनन्द-रूपः Bliss सत्यः and Existence?

11. "Why do you not know yourself who are an embodiment of Existence-Knowledge-Bliss, 'the witness' of the internal organ" and its modifications?

(The Teacher begins to explain the meaning of the word 'Thou' in this verse and continues to do so to the end of verse 27 in various ways, in order that somehow or other the disciple may clearly grasp it. For, on this depends the understanding of the sentence 'Thou art That,' and such understanding is immediately followed by liberation. The Teacher tells the disciple here that the meaning of the word 'Thou' in the sentence 'Thou art that' is Existence-Knowledge-Bliss which is the Witness of the internal organ and its modifications.)

1. These three words denote an indivisible Entity. What is Consciousness is Bliss and Existence, what is Bliss is Existence and Consciousness and so on. See Sankara's commentary on Tai. U. 2. 1. and on Br. U. 3. 9. 28(7).

2. Illuminating all things. Sunlight is an example. Everything is known through the light of Consciousness which is the Self. See Br. U. 4. 3. 7.

3. The intellect.

सत्यानन्दस्वरूपं धीसःक्षिणं बोधविग्रहम् ।

चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम् ॥ १२ ॥

12. त्यक्त्वा Give up धियम् the misconception देह-आदिगाम् of (the identity of the Self and) the body etc. चिन्तय and meditate नित्यम् always आत्मतया as the Self बोध-विग्रहम् on Consciousness सत्य-आनन्दस्वरूपम् which is of the nature of Existence and Bliss धी साक्षिणम् and is the Witness of the intellect.

12. "Give up the misconception identifying the Self with the body etc.¹ and always² know yourself to be Existence-Knowledge-Bliss, the witness of the intellect.

1. The body, the senses, the mind, the intellect and the vital force.
2. Night and day, by renouncing everything that may stand in the way of constant meditation. See Bh. Gita. 18. 52.

रूपादिमान्यतः पिण्डस्ततो नात्मा घटादिवत् ।

वियदादिमहाभूतविकारत्वाच्च कुम्भवत् ॥ १३ ॥

अनात्मा यदि पिण्डोऽयमुक्तहेतुबलान्मतः ।

करामलकवत्साक्षादात्मानं प्रतिपादय ॥ १४ ॥

घटद्रष्टा घटाद्भिन्नः सर्वथा न घटो यथा ।

देहद्रष्टा तथा देहो नाहमित्यवधारय ॥ १५ ॥

13. (ततः) पिण्डः The gross body न is not आत्मा the Self यतः as it is रूप-आदि-मान् possessed of colours etc. घट-आदिवत् like jars and other things, च and also विषयत्-आदि-महा-भूत-विकारत्वात् because it is a modification of the ether etc. the great elements, कुम्भवत् like a pitcher.

14. यदि If अयम् this पिण्डः gross body मतः is accepted अनात्मा as not to be the Self उक्त-हेतु-बलात् on the strength of these arguments, प्रतिपादय please demonstrate आत्मानम् the Self साक्षात् directly, कर-आमलकवत् like an emblematic myrobalan fruit placed on the palm of your hand.

15. यथा Just as घट-द्रष्टा a seer of a jar सर्वथा is by all means घटात् भिन्नः distinct from it न and by no means identified with घटः it, तथा so अहम् I, देहद्रष्टा the seer of this gross body, न am not देहः the body. अवधारय Ascertain इति this.

13, 14, 15. "The gross body is not the Self because it is possessed of form etc., like jars and other things and also because it is a modification of the ether and other great elements like a pitcher." (The disciple says) "If on the strength of these arguments the gross body is accepted to be the non-Self, please demonstrate directly the Self like an emblematic myrobalan fruit placed on the palm of one's hand."

(The teacher says) "Just as a seer of a jar is, in all respects, distinct from it, so, know it for certain that you, the seer¹ of the body, are by no means one with it.)

1. The witness.

एवमिन्द्रियहङ्काराहमिन्द्रियाणीति निश्चिनु ।

मनोबुद्धिस्तथा प्राणो नाहमित्यवधारय ॥ १६ ॥

16. एवम् In this way निश्चिनु इति come to the conclusion अहम् ‘I am इन्द्रिय-टक् the seer of the senses, न but not इन्द्रियाणि the senses’; अवधारय इति and also come to the conclusion अहम् ‘I am न neither मनः the mind, बुद्धिः nor the intellect तथा nor प्राणः the vital force.’

16. “Thus ascertain¹ that you, the seer of the senses, are not the senses themselves; and know for certain that you are neither the mind nor the intellect nor the vital force.

(After showing that the gross body is not the Self, the Teacher asks the disciple to know that the subtle body consisting of the senses, the mind, the intellect and the vital force is also not the Self and follow the line of argument shown in the three previous verses.)

1. For the discrimination of the Self from the subtle body see Br. U. 2. 1. 17-19.

सङ्घातोऽपि तथा नाहमिति हश्यविलक्षणम् ।

द्रष्टारमनुमानेन निपुणं सम्प्रधारय ॥ १७ ॥

17. तथा Similarly (ascertain) अहम् ‘I am न not सङ्घातः अपि इति also the combination (of the subtle and the gross bodies).’ सम्प्रधारय Be sure निपुणम् intelligently, अनुमानेन by means of inference, द्रष्टारम् of the Self, the Seer, हश्य-विलक्षणम् who is quite different in nature from the seen, the objects.

17. "Convince yourself that you are also not the combination of the gross and the subtle bodies and ascertain accurately, by means of inference, that you, the seer, are quite distinct from the seen.

देहेन्द्रियादयो भावा हानादिव्यापृतिक्षमाः ।

यस्य सन्निधिमात्रेण सोऽहमित्यवधारय ॥ १८ ॥

18. अहम् I am सः He, यस्य सन्निधि-मात्रेण by whose proximity only भावाः non-conscious entities देह-इन्द्रिय-आदयः like the body, the senses etc. हान-आदि-व्यापृति-क्षमाः are able to function by way of rejection (or acceptance). अवधारय Ascertain इति this.

18. "Know yourself to be One owing to whose proximity alone non-conscious entities like the body and the senses are able to function by way of acceptance and rejection.

अनापन्नविकारः सन्नयस्कान्तवदेव यः ।

बुद्ध्यादीश्चालयेत्प्रत्यक् सोऽहमित्यवधारय ॥ १९ ॥

19. अहम् I am सः He यः who, अनापन्नविकारः सन् changeless by nature, प्रत्यक् the Innermost Self, चालयेत् puts into motion बुद्धि-आदीन् the intellect etc. अयस्कान्तवत् एव as the loadstone (draws iron). अवधारय इति Ascertain this.

19. "Have the firm conviction that you are one with the changeless Innermost Self that moves the intellect¹ etc. like the loadstone moving iron.

1. Br. U. 3-7. 15-23.

अजडात्मवदाभान्ति यत्सान्निध्याज्जडा अपि ।

देहेन्द्रियमनःप्राणाः सोऽहमित्यवधारय ॥ २० ॥ ✓

20. अहम् I am सः He, यत्-सान्निध्यात् by whose proximity देह-इन्द्रियः-मनः-प्राणाः the body, the senses, the mind and the vital force, जडाः अपि though non-conscious, आभान्ति appear अजड-आत्मवत् to be conscious like the Self. अवधारय इति Ascertain this.

20. "Come to the conclusion that you are identical with the Entity owing to whose proximate existence the body, the senses, the mind and the vital force, though non-conscious, appear to possess consciousness like that of the Self.

(It is really the consciousness of the Self that makes the body, the mind etc., appear to be conscious like fire making a red-hot piece of iron look like fire.)

अगमन्मे मनोऽन्यत्र साम्प्रतं च स्थिरीकृतम् ।

एवं यो वेत्ति धीवृत्तिं सोऽहमित्यवधारय ॥ २१ ॥ ~

21. अहम् I am सः He यः who वेत्ति knows धी-वृत्तिम् the functions of the intellect, एवम् such as, 'मे My मनः mind अगमत् went अन्यत्र elsewhere च and स्थिरीकृतम् it is brought to rest साम्प्रतम् now'. अवधारय इति Ascertain this.

21. "Have no doubt about the fact that you are not other than the Consciousness which is the Self illuminating the modifications of the mind such as, 'My mind went elsewhere but it is now brought to rest.'

(The Self is described here as a light illumining various objects in its presence. That intellect and its functions are known, is due only to the Consciousness of the Self.)

स्वप्नजागरिते सुप्ति भावाभावी धियां तथा ।

यो वेत्यविक्रियः साक्षात्सोऽहमित्यवधारय ॥ २२ ॥

22. अहम् I am सः He यः who, अविक्रियः changeless by nature साक्षात् and directly cognized, वेत्ति knows स्वप्नजागरिते dream, waking सुप्तिम् and deep sleep, तथा and also भाव-अभावी the appearance and disappearance धियाम् of the intellect. अवधारय इति Ascertain this.

22. "Make sure that you are the changeless Self that is immediately¹ cognized and that illumines the three states of waking, dream and deep sleep² as well as the appearance and disappearance of the intellect and its modifications.

(The Self is discriminated here from the three states of waking, dream and deep sleep and also from the intellect. Thus it is shown to be distinct from all of them.)

1. Br. U. 3. 4. 1, 2.

2. Br. U. 4. 3. 1. 5-19. The Self is the witness of the three states. See Atmajnanopadeshavidhi 3. 7—9.

घटावभासको दीपो घटादन्यो यथेष्यते ।

देहावभासको देही तथाहं बोधविग्रहः ॥ २३ ॥

23. यथा Just as दीपः a lamp घट-अवभासकः that illumines a jar इष्यते is accepted घटात् अन्यः as different from it, तथा so, अहम् I बोध-विग्रहः Consciousness itself, देही the Self, देह-अवभासकः the illuminator of the body (am different from the body).

23. " You should know that you, the Self, an embodiment of Consciousness, are the illuminator of the body¹ and, therefore, quite distinct from it just like a lamp lightening a jar which is known to be different from it.

(The illuminator and the illuminated must of necessity be different from each other. So are the Self and the non-Self.)

1. The gross and the subtle bodies are meant.

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः ।

द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय ॥ २४ ॥ ✓

परप्रेमास्पदतया मा न भूवमहं सदा ।

भूयासमिति यो द्रष्टा सोऽहमित्यवधारय ॥ २५ ॥ ✓

24, 25. अहम् I am सः द्रष्टा one with the Seer, सर्व-प्रियतमः the Dearest of all, यस्य शेषतया for whose sake भावाः persons and things पुत्र-वित्त-आदयः such as children, wealth etc. प्रियाः are dear. अवधारय इति Ascertain this.

अहम् I am सः द्रष्टा the Seer, पर-प्रेम-आस्पदतया the object of supreme love, यः अहम् मा न अभूवम् regarding whom there is the earnest desire 'May I never cease to exist, सदा भूयासम् इति may I always be.' अवधारय इति Ascertain this.

24, 25. " Do ascertain the fact that you are one with the Seer, the Dearest of all for whose sake persons and things, such as children¹ and wealth, are dear and with regard to which there is the earnest desire, 'may I, the object of supreme love, always be and never cease to exist.'

(In the two verses above, the Self is shown to be different from all non-Self by showing that the Self is the dearest of all. Other things are dear in a secondary sense, only so far as they serve some or other of our purposes.)

1. Br. U, I. 4. 8 ; 2. 4. 5.

यः साक्षिलक्षणो बोधस्त्वंपदार्थः स उच्यते ।

साक्षित्वमपि बोद्धृत्वमविकारितयात्मनः ॥ २६ ॥

26. बोधः Consciousness सः साक्षि-लक्षणः which is of the nature of a witness सः उच्यते is त्वम्-पद-अर्थः what is meant by the word 'Thou.' साक्षित्वम् The witnessing power. अपि is again बोद्धृत्वम् knowingness आत्मनः on the part of the Self अविकारितया as one free from all changes.

26. "Consciousness which is of the nature of a witness is what is meant by the word 'Thou'. Witnessing again is nothing but knowingness¹ on the part of the Self as one devoid of all changes.

1. All things are superimposed on the witness which is actionless. It, like the sun, illuminates them. This illuminating is what is called knowing.

देहेन्द्रियमनःप्राणाहंकृतिभ्यो विलक्षणः ।

प्रोज्ज्ञताशेषषड्भावविकारस्त्वंपदाभिधः ॥ २७ ॥

27. त्वम्-पद-अभिधः What is meant by the word 'Thou' विलक्षणः is quite distinct देह-इन्द्रिय-मनः-प्राण-अहंकृतिभ्यः from the body, the senses, the mind, the vital force and the ego, प्रोज्ज्ञत-अशेष षट्-भाव-विकारः and is absolutely free from the six changes to which all non-conscious things are subject.

27. "What is meant by the word 'Thou' is quite distinct¹ from the body, the senses, the mind, the vital force and the ego² and is absolutely free from the six changes³ to which all non-conscious things are subject.

(The discrimination of the Self from the subtle body is concluded here.)

This discrimination must be made very clear before one tries to understand the sentence 'Thou art That').

1. When a rope is known to be distinct from the snake in a rope-snake, i.e., a rope mistaken for a snake, the snake comes to be known as unreal. It is then neither in the rope nor elsewhere. Similarly, when the body, the senses, the mind, the vital force and the ego are negated and the Self is known as distinct from them they are at once known to be unreal. See notes on the next *Sloka*.

2. The Self has to be very carefully discriminated from the ego. When that has been done a great deal has been achieved. See 'Atmajnanopadeshavidhi' 1. 22-24.

3. The six changes are:—(1) birth, (2) phenomenal existence (3) growth, (4) passing from one state to another, (5) declension and (6) destruction.

त्वर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः ।
अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ॥ २८ ॥

28. एवम् Thus निश्चित्य ascertaining त्वर्थ-अर्थम् what is denoted by the word 'Thou' चिन्तयेत् पुनः one should again think over तत्-अर्थम् what is meant by the word 'That' अतत्-व्यावृत्ति-रूपेण by way of negating what is other than 'That' (*Brahman*) च and also साक्षात्-विधि-मुखेन directly in the positive method.

28. "When the meaning of the word 'Thou' is thus ascertained one should think over what is meant by the word 'That' by negating¹ what is other than *Brahman* and also according to the direct positive² method.

(The method of negating what is not 'That' (*Brahman*) and the direct positive method are the two methods found in the *Upanishads* of ascertaining the nature of *Brahman*.)

1. An example of this method is furnished in the third *Brahmana* of the second chapter of the *Brihadaranyakopanishad*. This is called in the *Upanishads* the method of 'Not this, not this'. Only what are superimposed on *Brahman* and are, therefore, not real, are so negated. See *Upadesasahasri* 18. 21-23.

2. An example of the direct positive method is furnished by sentences such as, 'Existence-Knowledge-Infinity Brahman' (Tai. U. 2. 1.1.) and 'Bliss Brahman' (Tai. U 3. 6. 1.)

Of the following two *sloras* the first illustrates the negative method and the second the positive one.

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः ।

अदृश्यत्वादिगुणकः पराकृततमोमलः ॥ २९ ॥

निरस्तातिशयानन्दः सत्यप्रज्ञानविग्रहः ।

सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते ॥ ३० ॥

29. 30. निरस्त-अशेष-संसार-दोषः: The Being who is absolutely free from all taints of transmigratory existence. अस्थूल-आदि-लक्षणः: who is defined as neither gross etc., अदृश्यत्व-आदि-गुणकः: who has the qualities of not being seen etc., पराकृत-तमः-मलः: who is ever free from the taint of darkness, निरस्त-अतिशय-आनन्दः: beyond whom there is not a greater bliss, सत्य-प्रज्ञान-विग्रहः: who is the embodi-

ment of Existence and Knowledge सत्ता-स्व-लक्षणः and who is defined as Existence, पूर्णः and All-pervading गीयते is well-known परम-आत्मा इति as the Universal Self.

29, 30. “The All-pervading Being absolutely free from all the impurities of transmigratory existence, defined¹ in the *Upanishads* as ‘Not Large etc.,’ having the qualities of not being seen² and so on, ever free from the taint of darkness³, having no greater Bliss than Itself, the embodiment⁴ of Existence-Knowledge, and having Existence⁵ for Its peculiar definition, is well-known in the *Vedantas* to be the Universal Self.

1. Br. U. 8. 8.
2. Mu. U. I. 1. 6
3. I. e., Ignorance. See Bh. Gita 8. 9.
4. Tai. U. 2. 1.
5. Chh. U. 6. 2. 1.

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिता ।

वेदैः समर्थ्यते यस्य तद्ब्रह्मोत्यवधारय ॥ ३१ ॥

31. अवधारय Ascertain तत् That ब्रह्म इति to be *Brahman* यस्य whose सर्वज्ञत्वम् all-knowingness पर-ईशत्वम् supreme overlordship तथा and सम्पूर्ण शक्तिता all-powerfulness समर्थ्यते are supported वेदैः by the *Vedas*.

31. “Learn that *Brahman* is the Being which has been proved in the *Vedas* to be All-knowing¹, All-powerful² and the Supreme Overlord³ of all.

1. Mu. U. I. 1. 9.
2. Sw. U. 6. 8.

3. Br. U. 3. 8. 9.

In *sloka* 31 *Brahman* is described as the efficient Cause of the universe and in the following *sloka* It is shown to be the material Cause of the Universe, for It is both.

यज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।

मृदाद्यनेकहृष्टान्तैस्तद्ब्रह्मेत्यवधारय ॥ ३२ ॥ ✓

32. अवधारय Ascertain तत् That ब्रह्म इति to be *Brahman*, यत्-ज्ञानात् by knowing which, प्रतिपादितम् it is proved श्रुतिषु in the *Srutis* मृत्-आदि-अनेक-हृष्टान्तैः by means of several examples of earth etc., सर्व-विज्ञानम् everything is known.

32. "Ascertain that *Brahman* is what has been established in *Srutis*¹ by means of several examples of earth² etc., as One which, when known, makes a man a knower of everything.

(*Brahman* alone, and nothing else, really exists. So, when *Brahman* is known nothing else remains to be known. That is what is meant by saying, "Everything is known when *Brahman* is known.")

1. The *Upanishads*.
2. Chh. U. 6. 1. 4-6.

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ । ✓

तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय ॥ ३३ ॥

33. अवधारय Ascertain तत् That ब्रह्म इति to be *Brahman* प्रतिज्ञाय after proposing यत् अनन्त्यम् whose limitlessness श्रुतिः the *Srutis* (the *Vedas*), तत्-सिद्धये in order to demonstrate it, जगौ call प्रपञ्चस्य the universe तत्-कार्यत्वम् to be Its modification.

33. "Know that Being to be *Brahman* which the *Sruti* proposes to prove as limitless¹ and calls the universe Its modification² in order to support that proposition.

(Just as originating from earth a jar cannot limit it, so, the whole universe including time and space which originates from *Brahman* cannot limit It. In fact, earthen jar is nothing but earth. So, the universe is nothing but *Brahman*.)

1. Tai. U. 2. 1.

2. apparent.

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः ।

समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधारय ॥ ३४ ॥ ✓

34. अवधारय Ascertain तत् That ब्रह्म इति to be *Brahman* यत् च which is अतियत्नेन very carefully समर्थ्यते established वेदान्तेषु in the *Upanishads*, विजिज्ञास्यतया as the object of search मुमुक्षुभिः on the part of those who desire liberation.

34. Come to the conclusion that *Brahman* is the One which has been very carefully established in the *Upanishads* as the object of search¹ on the part of those who are desirous of liberation.

1. Tai. U. 3. 1.

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान् प्रति ।

श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय ॥ ३५ ॥ ✓

35. अवधारय Ascertain तत् That ब्रह्म इति to be *Brahman* यस्य श्रूयते which is heard of वेदेषु in the *Vedas* जीव-आत्मना प्रवेशः च as having entered the creation as

individual souls तान् प्रति and (to be) नियन्तृत्वम् च controller.

35. "Make sure that Being to be *Brahman* which is heard of in the *Vedas* as having entered¹ the creation as individual souls and which is known from the same sources to be their controller.²

1. Chh. U. 6.3.2., Tai. U. 2. 6. and Br. U. 1.4.7.
2. Br. U. 3.7.3-23.

कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ ।

जीवानां हेतुकर्तृत्वं तद्ब्रह्मोत्यवधारय ॥ ३६ ॥ ✓

36. अवधारय Ascertain तत् That ब्रह्म इति to be *Brahman* यस्य एव which is श्रूयते heard of श्रुतौ in the *Upanishads* कर्मणाम् फल-दातृत्वम् as the giver of the results of people's actions जीवानाम् हेतु-कर्तृत्वम् and as One causing individual souls to do whatever they do.

36. "Ascertain that *Brahman* is the Being which is known in the *Upanishads* as the giver¹ of the reward of people's actions and causing² individual souls to do whatever they do³.

(In the universe that has no beginning in time it is *Brahman* which is the giver of the reward of people's actions. The agency of individual souls is really under the control of *Brahman*.

The description of the meaning of the word 'That' is concluded here.)

1. Ish. U. 8. and Br. Su. 3.2.38.
2. Br. Su. 2.3.41. and Kau. U. 3.9.
3. Br. Su. 2.3.33.

तत्त्वंपदाथौ निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना । ✓
 तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥ ३७ ॥

37. तत्-त्वम्-पद-अर्थौ What is meant by the word 'Thou' and also by the word 'That' निर्णीतौ have been ascertained. अधुना Now वाक्य-अर्थः the meaning of the sentence 'Thou art That' चिन्त्यते is going to be discussed. अत्र In this case, वाक्य-अर्थः the meaning of the sentence तादात्म्यम् is the identity तयोः एव पद-अर्थयोः of what are meant by those two words.

37. What is meant by the word 'Thou' and also by the word 'That' have been ascertained. The meaning of the sentence 'Thou art That', which is the identity¹ of what are meant by those two words is now going to be discussed.

(Both the words have for their meanings² the same Existence-Knowledge-Bliss.)

1. See *verse 6* above. The word 'Self' is used to mean the Witness of the internal organ, and the word 'Brahman' is used for the *same* Self when it means the Witness of *Maya*.

2. Indirectly expressed.

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
 अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥ ३८ ॥ ✓

38. अत्र In this case, वाक्य-अर्थः what is meant by the sentence न is not सम्मतः accepted संसर्गः वा either to be connected with विशिष्टः वा or to be qualified by anything else. विदुषाम् मतः According to the wise, वाक्य-अर्थः the entity meant by the sentence अखण्ड-एक-रसत्वेन is a Being, indivisible and of the nature of Bliss only.

38. "What is meant by the sentence is not accepted either to be connected¹ with or qualified² by anything else. The meaning of the sentence,³ according to the wise, is an indivisible Being consisting of Bliss only.

[The identity of the indirect meanings of the words 'Thou' and 'That' spoken of in the previous stanza is explained in this and the following one.]

1. In the sentence 'the lotus is blue' the words 'lotus' and 'blue' are in the same predicaments. Here the word 'lotus' is qualified by the word 'blue'. The sentence, therefore, means that it is a blue lotus—not white, yellow or of any other colour. Again the word 'blue' is qualified by the word 'lotus' i. e. the blueness does not belong to a piece of cloth or anything else. In this way the words 'lotus' and 'blue' qualify each other. This is what has been called in the text 'Samsarga' i. e. mutual connection or mutual qualification.

2. Again the same sentence may be construed to mean a lotus having the qualification of blueness and *not vice-versa*. This is what has been described in the text as 'Visistha' or 'qualified'—Vishweswara's Commentary.

3. Though the words 'Thou' and 'That' are in the same predicament in the sentence 'Thou art That', neither of the two constructions mentioned above is applicable to it.

We, therefore, accept the meanings indirectly expressed by the words 'Thou' and 'That' as absolutely identical—Vishweswara's Commentary.

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।

अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणा ॥ ३९ ॥

39. सः That यः which आभाति appears प्रत्यक्-बोधः as the individual conscious Self अद्वय-आनन्द-लक्षणः is of the nature of Bliss without a second अद्वय-आनन्दरूपः च and One that is Bliss without a second प्रत्यक्-बोध-एक-लक्षणः is of the nature of the individual conscious Self.

39. “What appears to be the individual conscious Self is of the nature of Bliss without a second and One that is Bliss without a second is no other than the individual conscious Self.

(Thus *Brahman* is the Self and the Self is *Brahman* or in other words Thou art That)

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।

अब्रह्मत्वं त्वर्थस्य व्यावर्तेत तदैव हि ॥ ४० ॥ ५

तदर्थस्य पारोक्ष्यं यद्येवं किं ततः शृणु ।

पूर्णनिन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥ ४१ ॥ ५

40, 41. इत्थम् Thus, यदा when अन्योन्य-तादात्म्य-प्रतिपत्तिः भवेत् their mutual identity is comprehended अब्रह्मत्वम् non-Brahmanness त्वम्-अर्थस्य of what is meant by the word ‘Thou’, च and also पारोक्ष्यम् the indirect knowledge तत्-अर्थस्य of what is meant by the word ‘That’ व्यावर्तेत तदा एव हि immediately.

(The disciple) किम् ततः What then, यदि-एवम् if this is so? (The Teacher) शृणु Listen: प्रत्यक्-बोधः The individual conscious Self अवतिष्ठते stands पूर्ण-आनन्द-एकरूपेण as the One All-pervading Bliss without a second.

40, 41. “The misconception that the word ‘Thou’ means something¹ other² than *Brahman* and the word ‘That’ has for its meaning something³ mediately⁴ known cease immediately on the comprehension of the mutual identity of

the meanings of these two words.” (Disciple) “What follows this?” (The Teacher) “Listen: the individual conscious Self stands as the One All-pervading Bliss without a second.

(This is the Highest Knowledge and is the goal to be achieved.)

1. The self.

2. The wrong conception that the Self is one among many individuals, which all people have before the right Knowledge arises.

3. Brahman.

4. The indirect knowledge of *Brahman* is the conception that It has only an external existence outside the Self, while the direct knowledge is ‘I am *Brahman*’.

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।

लक्ष्यौ तत्त्वंपदाथौ द्वावुपादाय प्रवर्तते ॥ ४२ ॥

42. तत्-त्वम्-असि-आदि-वाक्यम् The sentences ‘Thou art That’ etc. प्रवर्तते are used, तादात्म्य-प्रतिपादने in order to establish the identity उपादाय लक्ष्यौ तत्-त्वम्-पद-अथौ द्वौ of what are indirectly expressed by the two words ‘Thou’ and ‘That’.

42. “Sentences, like ‘Thou art That’ etc., go to establish the identity of what are *indirectly expressed* by the two words ‘Thou’ and ‘That’.

1. It is the same pure Consciousness that is indirectly expressed by both the words. See explanatory paragraphs *Verse 48*.

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने ।

यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात् ॥ ४३ ॥

43. अस्माभिः We तथा व्याख्यातम् आदरात् have carefully explained यथा how वाक्यम् the sentence हित्वा rejects

द्वौ the two शबलौ वाच्यौ directly expressed qualified meanings वाक्य-अर्थ-बोधने प्रवर्तते and thus reveals what it means.

43. "We have very carefully explained how the sentence rejects the two directly expressed qualified meanings¹ and thus reveals what² it means.

1. Of the words 'Thou' and 'That'. See notes I and 5 respectively on *slokas* 44, 45.

2. Indivisible Existence-Knowledge-Bliss-Self-*Brahman*.

आलम्बनतयाभाति योऽस्मत्प्रत्ययशब्दयोः ।

अन्तःकरणसंभिन्नबोधः स त्वंपदाभिदः ॥ ४४ ॥

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।

पारोक्ष्यशब्लः सत्याद्यात्मकस्तत्पदाभिदः ॥ ४५ ॥

44, 45. सः The अन्तःकरण-संभिन्न-बोधः consciousness which is connected with the internal organ, यः and which आभाति is आलम्बनतया the object अस्मत्-प्रत्यय-शब्दयोः of the idea and word 'I' त्वम्-पद-अभिधः is the direct meaning of the word 'Thou'; माया-उपाधिः the Being having *Maya* for Its *upadhi*, जगत्-योनिः who is the Cause of the universe, सर्वज्ञत्व-आदि-लक्षणः who is described as All-knowing and so on, पारोक्ष्य-शब्लः indirectly known and qualified सत्य-आदि-आत्मकः and who is of the nature of Existence etc. तत्-पद-अभिधः is the direct meaning of the word 'That'.

44, 45. "The consciousness which is combined with the internal organ and which is the object of the idea and

word 'I' is the direct¹ meaning of the word 'Thou'; and the qualified Being, the cause of the universe, described as All-knowing and so on, mediately known, possessing the nature of Existence and so on² and having *Maya*³ for Its *upadhi*⁴, is the direct⁵ meaning of the word 'That'.

1. The direct meaning of the word 'Thou' is pure Consciousness with the internal organ and the reflection of Consciousness in it. See Panchadasi 4. 11; also see Sankshepa Sarirakam 3. 276., 3. 278. Infinity Brahman Tai. U. 2. 1.

2. Existence-Knowledge.

3. Primeval Ignorance.

4. Adjunct or what is placed in place of another thing on account of ignorance. *Maya*, mistakenly substituted for *Brahman*, is, therefore, Its *upadhi*.

5. The direct meaning of the word 'That' is pure Consciousness with *Maya* and the reflection of Consciousness in it. See Panchadasi 1.44 and 3.40; also see Sankshepa Sarirakam 3.275., 3.277.

प्रत्यक्षपरोक्षतैकस्य सद्वितीयत्वपूर्णता ।

विरुद्ध्यते यतस्तस्माल्लक्षणा संप्रवर्तते ॥ ४६ ॥

46. यतः As, एकस्य on the part of one and the same substance प्रत्यक्ष-परोक्षता the qualities of being directly and indirectly known, सद्वितीयत्व-पूर्णता as well as Existence with a second and Absolute Oneness विरुद्ध्यते are contradictory, तस्मात् लक्षणा an indirectly expressed meaning संप्रवर्तते has to be resorted to.

46. "The qualities of being mediately and immediately known, and those of existence with a second and absolute oneness are incompatible on the part of one and the same substance; an explanation by implication or what is

called an indirectly expressed meaning has, therefore, to be resorted to.

[The indirectly expressed meaning spoken of in the above verse is defined in the next.]

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।

मुख्यार्थेनाविनाभूते प्रतीतिलक्षणोच्यते ॥ ४७ ॥ ✓

47. मान - अन्तर - विरोधे तु In case there is an inconsistency with other evidences परिग्रहे in accepting मुख्य-अर्थस्य the directly expressed meaning of a word, प्रतीतिः the meaning which is clearly intelligible by itself अविनाभूते and connected with मुख्य-अर्थेन what is denoted directly उच्यते is called लक्षणा the meaning indirectly expressed.

47. "In case there is an inconsistency with other evidences in accepting the directly expressed meaning of a word, the meaning connected with what is denoted, directly and clearly intelligible by itself, is called the meaning indirectly¹ expressed.

1. The use of a word for another word with a cognate meaning.

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।

सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥ ४८ ॥ ✓

48. लक्षणा The only kind of explanation by implication that may be employed in interpreting तत्-त्वम्-असि-आदि-वाक्येषु sentences like 'Thou art That' भाग-लक्षणा is that in which one part of the direct meaning of each of the two

words (e.g., 'Thou' and 'That') is left out while the other is retained; इव for example, सः अयम् इत्यादि-वाक्यस्य-पद्योः in the case of the two words 'he' and 'this' in sentences like 'he is this' etc. (one part of the direct meaning of each word is left out while the other is retained), न अपरा (In such cases) no other kind of explanation by implication can be resorted to.

48. "The only kind of explanation by implication¹ that may be employed in interpreting sentences like 'Thou art That' is that in which one part of the direct meaning of each of the two words 'Thou' and 'That' is left out while the other is retained. In such cases no other kind² of explanation can be availed of; e.g., in the case of the two words 'he' and 'this' in the sentence 'he is this' one part of the direct meaning of each word is left out while the other is retained.

(The direct meaning of the word 'he' is a person who belongs to a past time and that of the word 'this' is a person of the present time in the sentence 'he is this'. It, therefore, involves an apparent contradiction." Hence, in explaining the sentence we have to take recourse to a method of explanation by implication, viz., we have to leave out from the direct meaning of the word 'he' the idea of the past time and from that of the word 'this' the idea of present time and we get, as the meaning indirectly expressed by the sentence, one indivisible man having no connection either with the past or with the present time.

Similarly, in the sentence 'Thou art That' the direct meaning of the word 'Thou' is what is given in *sloka* 44 above and the direct meaning of the word 'That' in *sloka* 45. (See notes 1 and 5 respectively on them.) The sentence

thus involves an apparent contradiction like that in the sentence ' he is this.' So, by employing this method of explanation and by leaving out the part consisting of the internal organ and the reflection⁸ of consciousness from the direct meaning of the word ' Thou,' and also by leaving out the part consisting of *maya* and the reflection⁴ of Consciousness from the direct meaning of the word ' That ' we get as the only possible meaning of the sentence ' Thou art That,' one Indivisible Entity which is Existence-Knowledge-Bliss having no connection either with *maya* or the internal organ or with the reflection of Consciousness in either of them).

1. Meaning indirectly expressed.

2. There are other such kinds of explanations but we are not concerned with them here.

3. In the intellect.

4. In *Maya*.

अहं ब्रह्मेति वाक्यार्थं बोधो यावद्दृढीभवेत् ।

शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ ४९ ॥

49. अभ्यसेत् One should practise श्रवण-आदिकम् listening to *Srutis* and thinking over their meanings etc, तावत् while शम-आदि-सहितः practising the control of the internal organ, and the other virtues यावत् for so long a period as is necessary in order that अहम्-ब्रह्म-इति-वाक्य-अर्थ-बोधः the understanding of the meaning of the sentence ' I am Brahman' दृढीभवेत् becomes firm.

49. "One should go on studying the *Srutis* and thinking over their meanings as well as practising the control of the internal organ and other virtues until the right understanding of the meaning of the sentence ' I am Brahman' becomes quite firm.

श्रुत्याचार्यप्रसादेन हृढो बोधो यदा भवेत् ।
निरस्ताशेषसंसारनिदानः पुरुषस्तदा ॥ ५० ॥ ✓

50. यदा When बोधः Knowledge भवेत् becomes हृढः firm श्रुति-आचार्य-प्रसादेन by the grace of the *Sruti* and the Teacher तदा (then) पुरुषः a man निरस्त-अशेष संसार-निदानः has the cause of his transmigratory existence absolutely removed for ever.

50. "No sooner does this knowledge become firm by the grace of the *Sruti*¹ and the Teacher² than one has the cause³ of the whole of this transmigratory existence absolutely negated for ever.

1. The *Sruti* is the embodiment of *Brahman* Itself like the Teacher.
2. This Knowledge does not come unless taught by a Teacher who has known *Brahman*.
3. Ignorance.

विशीर्णकार्यकरणे भूतसूक्ष्मैरनावृतः ।
विमुक्तकर्मनिगडः सद्य एव विमुच्यते ॥ ५१ ॥ ✓

51. Such a man, विशीर्ण-कार्य-करणः his gross and subtle bodies dissolved, भूतसूक्ष्मैः अनावृतः freed from the subtle elements विमुक्त-कर्म-निगडः and released from the chain of actions विमुच्यते gets liberated सद्यः एव immediately.

51. "Such a man, his gross and subtle bodies dissolved¹, freed from the subtle elements² and released from the chain of actions, gets immediately³ liberated.

1. According to the conception of the man of Knowledge.
Chh. U. 8-12. 1.

2. I.e., freed from sound, touch etc., and therefore having a mind unattached even in the presence of enjoyable objects,—Vishweshwara's Commentary.

3. There is no interval of time between the birth of Knowledge and liberation.

प्रारब्धकर्मवेगेन* जीवन्मुक्तो यदा भवेत् ।

किञ्चित्कालमनारब्धकर्मबन्धस्य संक्षये ॥ ५२ ॥

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।

पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥ ५३ ॥

इति परमहंसपरिव्राजकाचार्यश्रीमच्छंकराचार्य-
विरचिता वाक्यवृत्तिः समाप्ता ।

52, 53. संक्षये On the destruction of अनारब्ध-कर्म-
बन्धस्य the bondage due to the actions that have not
begun to bear fruit, a man भवेत् remains, प्रारब्ध-कर्म-
वेगेन by force of those actions that have begun to
bear fruit जीवन्-मुक्तः liberated in life किञ्चित् कालम् for
sometime यदा when प्रतिपद्यते he comes by कैवल्यम् Absolute
Oneness, पुनः-आवृत्ति-रहितम् from which there is no return,
परमम् which is the Supreme पदम् Abode वैष्णवम् of Vishnu
the All-pervading One, निरस्त-अतिशय-आनन्दम् and Bliss
beyond which there is none greater.

*Or read 'भोगेन'—experiencing.

† A second reading 'किञ्चित्', does not differ in meaning from that in the text.

52, 53. "On the destruction of the bondage due to the actions¹ that have not begun to produce results a man remains, by force of those actions that have begun to produce them, liberated in life for sometime when he comes by Absolute Oneness², the greatest and ultimate Bliss called the Supreme Abode³ of *Vishnu* from which there is no return⁴."

Here ends The Exposition of the sentence by Sri Sankara, the great Teacher and wandering⁵ *Paramahamsa*⁶.

1. Of past births. See Br. Su. 4.1.13—15.
2. See verse 4 above where the disciple implores the Teacher to explain to him the means to liberation.
3. The Abode which is *Vishnu*, the All—pervading One. See N. P. U.5.10.
4. There is no more birth and death. There is no escape from them which form a circuit beginningless in time except by means of this Knowledge.
5. It is his nature. Thus people get the benefit of his presence, company and teaching and thereby get liberated.
6. A man who has renounced worldly action and has the surest knowledge that he is not other than *Brahman* and that the universe is unreal.

PART III

Para 1—The three states qualifying the intellect are shown to be superimposed on the Self in order that they may be renounced and that the Self may be known to be pure.

Para 2—The perception of external objects through the senses is what is known to be the waking state.

Para 3—Reflecting the innermost Self the intellect gets transformed into the seer and the seen. Why is the Self called ‘innermost’?

Paras 4-5—That the self is the innermost is explained.

Para 6—How the intellect is transformed into (1) the seer and (2) the seen.

Para 7—Waking, a state of the intellect, is only superimposed on the Self, the witness of both the seer and the seen.

Para 8—Dream also, a state of the intellect, is similarly superimposed on the Self.

Para 9—The same is the case with deep sleep which, though a state of the intellect, is superimposed on the Self.

PART IV

Para 1—The Self is thus free from the three states, established in Itself and is of the nature of pure Consciousness.

Paras 2-6—One should give up the three states and know the Self to be the Fourth which is the witness of them all. Arguments why the three states are not different from it.

Paras 7-9—How the states become the means to the knowledge of the purity of the Self.

Paras 10-11—The Self is provable neither by the *Vedas* nor by any other kind of evidence. The *Vedas* prove the oneness of the Self and *Brahman*, not by making the Self which is self-evident, an object of knowledge, but by producing the mental modification ‘I am *Brahman*’ and thus destroying the ignorance veiling the Self.

Para 12—The Self is persistent throughout all the states which are not so. Hence It is eternal, changeless and non-dual.

Para 13—The experience of the man of Knowledge.

Para 14—This Knowledge is attained through the grace of the Teacher.

Paras 15-16—Only by attaining this Knowledge and in no other way does one get liberated. This is known on the evidence of the *Vedantas*.

आत्मज्ञानोपदेशविधिः

Or

**A Way to the Perfection of
Self-knowledge**

प्रथमः खण्डः

PART I

*अथात्मज्ञानोपदेशविधि व्याख्यास्यामो मुमुक्षवे श्रद्धानाय यतये वीतरागायात्मलाभात्परलाभाभावात् ॥ १ ॥

1. पर-लाभ-अभावात् As there is no attainment higher आत्म-लाभात् than that of the Self, व्याख्यास्यामः we shall explain, मुमुक्षवे for the benefit of those who are desirous of liberation, श्रद्धानाय who have faith (in the Vedas and in the Teacher), यतये who have renounced worldly actions वीतरागाय and who have no attachment, आत्म-ज्ञान-उपदेश-विधिम् how Self-knowledge received from a Teacher may become perfectly convincing.

1. As there is no attainment higher¹ than that² of the Self we shall explain for the benefit of those who³ are seekers after liberation, who have faith in the Teacher and the *Vedas*, who have renounced worldly actions and who are free from

* This word अथ, not translated, denotes auspiciousness and hence is used in the beginning of the book.

attachment, how Self-knowledge received from a teacher⁴ may be perfectly convincing.

1. Br. U. I. 4. 8 and 2. 4. 5.

2. Unlike the attainment of objects under the category of the non-Self, it is the knowledge of the Self that is Its attainment.

3. But not for those who become perfectly convinced of the Truth immediately on being taught by the Teacher.

4. For, this knowledge does not arise without being taught by a knower of Brahman.

द्रष्टुर्वृश्योऽन्य इति प्रसिद्धो लोकेऽथ क आत्मेति ॥ २ ॥

2. इति प्रसिद्धः It is well-known लोके to the people दृश्यः that the seen अन्यः is distinct द्रष्टुः from the seer. अथ It may now be asked कः आत्मा इति what the Self is.

2. That the seen¹ is different from the seer,² the Self, is well-known to all. Now the question is asked what the Self is.

1. Objects of knowledge.

2. The knower.

देहस्तावदात्मा न भवति रूपादिमत्तेनोपलभ्यमानत्वाद्यथा घटादयो रूपादिमन्तश्चक्षुरादिकरणंरूपलभ्यन्त एवं देहोऽपि रूपादिमांश्चक्षुरादिकरणंरूपलभ्यतेऽयमिति ॥ ३ ॥ यथा दाह्य-प्रकाश्यकाष्ठादिव्यतिरिक्तो दाहकप्रकाशकोऽग्निस्तथा दृश्यादेहाद्ब्रष्टा व्यतिरिक्त आत्मा सिद्धः ॥ ४ ॥ एतस्मादपि कारणादेहव्यतिरिक्त आत्मा, स्वापमरणादिदर्शनात् ॥ ५ ॥ यस्मिन् काले देह संव्याप्य वर्तत आत्मा काष्ठादिवत्तदा देहो व्यवहारयोग्यो भवति, यदा देहादपसर्पति तदा देहः काष्ठादिसदृशो भवति ; तस्मादेहव्यतिरिक्त आत्मा सिद्धः ॥ ६ ॥

3. देहः तावत् The body न भवति is not आत्मा the Self उपलभ्यमानत्वात् as it is perceived रूप-आदिमत्त्वेन to be possessed of colours, forms etc. यथा Just as घट-आदयः jars and other things रूप-आदिमन्तः possessed of forms etc., उपलभ्यन्ते are perceived चक्षुः-आदि-करणैः by means of the senses of knowledge such as, the eye etc. एवम् so, देहः the body अपि also, रूप-आदिमान् possessed of forms etc., उपलभ्यते is perceived इति as अयम् 'this' चक्षुः-आदि-करणैः by means of the same senses.

4. यथा Just as अग्निः fire दाहक-प्रकाशकः which has the nature of burning and illumining things, दाह्य-प्रकाश्य-काष्ठ-आदि-व्यतिरिक्तः is distinct from wood and other things which are burnt and illumined, तथा so, सिद्धः it is concluded आत्मा that the Self, द्रष्टा which is the seer (the witness), व्यतिरिक्तः is distinct देहात् from the body दृश्यात् which is seen.

5. आत्मा The Self देह-व्यतिरिक्तः is distinct from the body एतस्मात् कारणात् for this reason अपि also स्वाप-मरण-आदि-दर्शनात् that deep sleep, death etc., are seen.

6. यस्मिन् काले when आत्मा the Self संब्याप्य वर्तते pervades देहम् the body, तदा देहः the latter, काष्ठ-आदिवत् like wood etc., भवति becomes व्यवहार-योग्यः capable of actions and movements; यदा but when अपसर्पति It leaves देहात् the body तदा देहः it भवति becomes काष्ठ-आदि-सदृशः inert like wood and other things; तस्मात् it is, therefore,

सिद्धः concluded that आत्मा the Self देह-व्यतिरिक्तः is distinct from the body.

3. As it is perceived¹ to have forms, colour, etc.,² the body is not the Self. Just as jars and other things possessing forms etc., are perceived by means of the senses of knowledge, the eye etc., so the body also possessing those same qualities is perceived as 'This'³ in the same way.

(In the above paragraph it is inferred that the body is not the Self. In the three following paragraphs it will be shown by inference that something (pure consciousness) beyond the body is the Self.)

4. It is concluded that the Self, the seer, is distinct from the body which is seen, just as fire which has the nature of burning and illuminining things is distinct from wood and other things which are burnt and illumined.

5. The Self is distinct from the body for this reason also that we see deep sleep, death etc.,⁴ (coming upon the body).

(An additional argument is given here to show that the Self is distinct from the body. There is no movement in the body at the time of sleep, death or a swoon. But movements are seen in the waking state. These movements are, therefore, due to the presence of a conscious Self which is thus distinct from the body, just as we infer occasional movements and their absence in a chariot, for example, to be due to the presence or absence of the agency of a conscious being who is distinct from it.)

6. When⁵ the Self pervades⁶ the body like fire pervading wood etc., the body becomes capable of actions and movements but it becomes inert like wood and other things when the Self leaves⁷ it.

Therefore, what is proved to be distinct from the body is the Self⁸.

(Occasional movements in the body are said in the previous paragraph to be due to the presence of a conscious Self. But instead of being occasional they would be constant if they were so due. For, a permanent all-pervading entity like the Self always pervades the body.

Paragraph 6 above is an answer to this objection. It is not merely the *existence* of the Self but Its *identification* with the body making it conscious, as it were, in the waking state, that is responsible for the movements in the body, such as, speaking, doing actions and so on. For the mere existence of fire in wood does not bring about any change in it but its identification, so to speak, with wood making it look like fire is responsible for the fact that wood performs actions like burning and so on. It may again be said that there are no bodily movements, e.g., doing actions, speaking etc., during deep sleep when the Self gives up Its identification with the body.

It is moreover due only to conscious being that non-conscious objects like chariots and other things get occasional movements. So it must be the conscious Self to which occasional movements in the body, a non-conscious object, are due. See Br. U. 3.7. 15-23.)

1. It is an independent argument and means 'as it is an object of perception.' That is what the author means.

2. Including touch.

3. That is, as an object. But the Self is known on the evidence of the *Upanishads* as 'I am all' and not as an object.

4. Including swoon.

5. During the waking state.

6. I.e., identifies Itself with the body.
7. In deep sleep the Self gives up Its identification with the body.
8. And not the non-Self.

चक्षुरप्यात्मा न भवति, रूपग्रहणसाधनत्वात्, प्रदीप-
वत् ॥ ७ ॥ यथा प्रदीपेन करणेन रूपमुपलभ्यते तथा चक्षुषापि
करणेन रूपमुपलभ्यते ॥ ८ ॥ एवमेवेतराण्यपि करणानि ॥ ९ ॥

7. रूप-ग्रहण-साधनत्वात् As it is an instrument for
perceiving colours and forms प्रदीपवत् like a lamp, चक्षुः the
eye अपि also न भवति is not आत्मा the Self.

8. यथा Just as रूपम् forms etc., उपलभ्यते are seen
प्रदीपेन by means of a lamp करणेन which is an instrument,
तथा so रूपम् उपलभ्यते are they perceived चक्षुषा by means
of the eye अपि करणेन which must also be an instrument.

9. एवम् एव So इतराणि करणानि are the other senses
अपि also.

7. Like a lamp, an instrument, with which (external) things are seen, the eye also¹ is an instrument with which colours and forms are perceived and is, therefore, not the Self.

8. Just as they are seen with the instrument called a lamp, so are they perceived by means of the eye which also must, therefore, be an instrument.

9. The other organs also are thus instruments only and not the Self.

1. Like the body. See para 3 of this part.

मनोऽप्यात्मा न भवति हृश्यत्वात् करणत्वाच्च प्रदीप-
वत् ॥ १० ॥

10. मनः The mind हृश्यत्वात् being an object of Consciousness च and करणत्वात् an instrument प्रदीपवत् like a lamp अपि न भवति is also not आत्मा the Self.

10. As the mind is an object of Consciousness and an instrument¹ like a lamp it also² is not the Self.

1. An instrument of thinking on the part of the Self.

2. Like the senses. See para 9, Part I.

बुद्धिरप्यात्मा न भवति हृश्यत्वात् करणत्वात् ।
प्रदीपवत् ॥ ११ ॥

11. बुद्धिः The intellect हृश्यत्वात् being an object of Consciousness करणत्वात् and an instrument प्रदीपवत् like a lamp अपि न भवति is also not आत्मा the Self.

11. As the intellect is an object of Consciousness and an instrument¹ like a lamp it is also² not the Self.

1. An instrument of determination on the part of the Self.

2. Like the mind. See para 10, Part I.

प्राणोऽप्यात्मा न भवति सुषुप्तौ चैतन्याभावात् ॥ १२ ॥
प्राणस्येतरस्मिन् काले भृत्यस्वामिनोरिव संकीर्णयोर्न ज्ञायते
कस्येदं चैतन्यमिति ॥ १३ ॥ सुषुप्ते तु पुनर्विज्ञानरहितः प्राण
उपलभ्यते ॥ १४ ॥ करणोपरमाद्विज्ञानाभावः प्राणस्येति चेत्र,
स्वामिनि व्याप्रियमाणे करणोपरमाभावाद्राजपुरुषवदतएव न
प्राणस्यैतानि । यः स्वापेनोपरतस्तस्यैतानि करणान्युपरतानि ॥ १५ ॥

12. चैतन्य-अभावात् As there is no consciousness in it सुषुप्तौ in deep sleep, प्राणः the vital force अपि also न भवति is not आत्मा the Self.

13. इतरस्मिन् काले At times other than deep sleep न ज्ञायते it is not known कस्य इदम् चैतन्यम् इति whose this consciousness is, प्राणस्य (either) of the vital force (or of the Self), भूत्य-स्वामिनोः इव like the servant and the master संकीर्णयोः not distinguished from each other.

14. तु But पुनः again, सुषुप्ते at the time of deep sleep प्राणः the vital force उपलभ्यते is perceived विज्ञान-रहितः to be bereft of consciousness.

15. इति चेत् If you say विज्ञान-अभावः that the absence of consciousness प्राणस्य in the vital force करण-उपरमात् is due to the senses ceasing to function (and not because it is non-conscious), न I say “No”; स्वामिनि the vital force, their lord (as you call it), व्याप्रियमाणे functioning, करण-उपरम-अभावात् the senses cannot cease to function राज-पुरुषवत् like the officers of a king not ceasing to work while he is busy. एतानि The senses, अतः एव therefore, न प्राणस्य do not belong to the vital force. एतानि करणानि They तस्य must belong to the individual Self यः which उपरतः stands bereft of special consciousnesses उपरतःनि when the senses cease to function स्वापेन owing to deep sleep.

12. The vital force also¹ is not the Self as it is known to be non-conscious in deep sleep.²

13. It is not known at times other than deep sleep to whom this consciousness belongs, either to the vital force or to the Self, like the servant³ and the master not distinguished from each other.

14. In deep sleep, however, the vital force is perceived to be bereft⁴ of consciousness.

15. If one contends that the vital force appears to be bereft of consciousness in deep sleep on account of the senses ceasing to function and not because it is non-conscious we say, "No", for the senses cannot cease to function while⁵ the vital force, their lord⁶ (as you call it), is functioning like the officers of a king who cannot cease to work as long as he is working. They, therefore, do not belong to the vital force. They must belong to the individual Self⁷ which stands bereft of special consciousnesses⁸ when the senses⁹ cease to function owing to deep sleep.¹⁰

(That the Self is the lord of the senses is stated in the above paragraph. Arguments are supplied in the two following ones.)

1. Like the intellect. See para 11, Part I.
2. Not only in deep sleep but in other states also the vital force is devoid of consciousness. In fact, it is a non-conscious thing.
3. When the king and the servant are together surrounded with paraphernalia it cannot be ascertained to whom the paraphernalia belong if the king is not distinguished from the servant.

The Self is the master and the vital force is the servant.

4. See Sankara's Commentary on Br. U. 2. 1. 15.
5. During deep sleep.
6. The vital force, according to the contention of the objector.
7. The Self which in reality has no deep sleep, dream or waking state, appears to experience these on account of a false identity with the intellect which, as a matter of fact, has these states. See Br. Su. 2. 3. 29 and Br. U. 4. 3. 7.

8. Hearing, touching, seeing etc.

9. As they do not belong to the vital force they must belong to the individual Self. For being instruments they must belong to some one and cannot be independent.

10. When the intellect merges into Ignorance. The senses cannot function independent of the intellect when it is thus merged. See note 10 on the next two paragraphs.

यदासौ बहिर्निर्गत्य करणान्यधितिष्ठति, तदा सर्वाणि
करणानि स्वस्वविषये प्रवर्तन्ते, यदा जाग्रत्स्थितिनिमित्तं कर्मोद्भूतं
भवति तदा स्वापादुपरतो भवति ॥ १६ ॥ तत्क्षये सर्वाणि
करणानि गृहीत्वा बुद्धचुपाधिसम्पर्कजनितविषयविज्ञानेन स्वप्नं
सुषुप्तं वा गच्छति ॥ १७ ॥

16. यदा When असौ the individual Self बहिः निर्गत्य
comes out अधितिष्ठति and presides over करणानि the senses
तदा सर्वाणि करणानि all of them प्रवर्तन्ते pervade स्व-स्व-
विषये their own particular objects. उपरतः भवति It desists
तदा स्वापात् from deep sleep यदा when कर्म actions जाग्रत्-
स्थिति-निमित्तम् causing the state of waking उद्भूतम् भवति
prevail.

17. तत्-क्षये When the actions causing the waking
state come to an end गृहीत्वा (the individual Self) draws into
Itself सर्वाणि all करणानि the senses बुद्धि-उपाधि-सम्पर्क-
जनितविषय-विज्ञानेन by means of the reflection of Conscious-
ness caused by the connection with It of the intellect, Its
adjunct, गच्छति and experiences स्वप्नम् dream सुषुप्तम् वा
or deep sleep.

16. All the senses pervade¹ their own particular objects when² the individual Self comes out³ and presides over⁴ them. It desists from deep sleep when the results of actions⁵ causing the state of waking prevail.

17. The individual Self draws⁶ into Itself all the senses⁷ by means of the reflection⁸ of Consciousness caused by the connection with It of the intellect, Its adjunct and experiences dream or⁹ deep sleep¹⁰ when the results of the actions causing the waking state come to an end.

1. It is what is meant by sense-perceptions such as hearing, touching, seeing etc.

2. In the waking state.

3. It appears to come out on account of a false identity with the intellect when the latter comes out of Ignorance into which it gets merged in deep sleep. See note 7 on the three previous paras.

4. Through the intellect which controls the senses.

5. Enjoined and prohibited.

6. That is, makes the senses functionless.

7. The knowledge due to the functioning of the senses.

8. Br. U. 2. 1. 17. and 4. 3. 9. The reflection of Consciousness is called in the text 'the knowledge of objects', for there can be no such knowledge without it.

9. This word indicates that there is no regular sequence of the three states.

10. The process of the individual Self entering into deep sleep is this, viz., the individual Self withdraws the knowledge due to the functioning of the intellect by means of the reflection of Consciousness in Ignorance. The senses then cease to function as the Self does not then preside over them.

एवं स्थानत्रयमनवरतं गच्छति ॥ १८ ॥ कर्मनिमित्तं चेदं
मनसो गमनागमनम् ॥ १९ ॥

18. एवम् Thus गच्छति the individual Self undergoes स्थान-त्रयम् the three states अनवरतम् one after another without cessation.

19. इदम् These गमन-आगमनम् goings and comings मनसः on the part of the individual Self कर्म-निमित्तम् are due to the actions done by It च caused by Ignorance and desires.

18. The individual Self is thus experiencing without cessation¹ the three states one after another.

19. These experiences² on the part of the individual Self³ are due to Its past actions⁴ caused by Ignorance and desires.

1. Until the final release comes.

2. Apparent, not real. See Br. U. 4. 3. 7. and Br. Su. 2.3. 29. See note 3 on the two previous paras.

3. The word 'mind' in the text stands for the individual Self of which it is an adjunct. See Chh. U. 6. 7. 2.

4. It is explained in paragraph 20 why the individual Self experiences deep sleep though it is not at all due to actions.

स्वप्नजागरिते गच्छति पुनः स्थानद्वयनिमित्तकर्मद्भूतश्रमापनोदनाय सुषुप्तिमपि गच्छति ॥ २० ॥

20. गच्छति It experiences स्वप्न-जागरिते dream and waking states ; गच्छति It goes पुनः again सुषुप्तिम् to deep sleep अपि also, स्थान-द्वय-निमित्त-कर्म-उद्भूत-श्रम-अपनोदनाय so that the fatigue due to the actions causing the two states of waking and dream may be removed.

20. It experiences¹ dream and waking and then goes again² to deep sleep³ also⁴ in order to remove the fatigue which It has in experiencing the results of the actions causing the other two states.⁵

1. In order to experience the results of past actions causing the waking and the dream states.

2. As the Individual Self was in deep sleep before dream and waking.

3. When It has nothing to experience It is in Its own nature, i.e., It is one with *Brahman* (unknown).

4. Though deep sleep is not due to past actions and though there are no results of actions to be experienced in that state.

5. See Br. U. 4.3.19.

प्राणोऽपि तद्धर्मवशादेव शरीरं पालयन्वर्तते स्वप्नसुषुप्तयो-
र्जगरित इव, मृतिभ्रान्तिपरिहाराय ॥ २१ ॥

21. जागरिते इव As in the waking state स्वप्न-सुषुप्तयोः so in the states of dream and deep sleep अति also प्राणः the vital force, तत्-कर्म-वशात् एव according to its nature, वर्तते functions, पालयन् in order to preserve शरीरम् the body, मृति-भ्रान्ति-परिहाराय so that it may not be mistaken for a dead body.

21. Owing to its peculiar nature¹ the vital force functions not only in waking but also in dream and deep sleep in order to preserve the body so that it may not be mistaken for a dead one.

1. Not being one of the senses (See Br. Su. 2. 4. 9.) the vital force does not cease to function in dream and deep sleep. If it did so the body would be dead in those two states and there would be no experiencing of the results of actions by the individual Self for which the body was created.

अहमप्यात्मा न भवति, सर्वे रात्मत्वेनाभिमतोऽपि प्रत्यगात्म-
विवेकरहितैर्वश्यत्वाद्घटादिवदेव ॥ २२ ॥ व्यभिचारात् ॥ २३ ॥
सुखदुःखाद्यनेकविशिष्टत्वाच्च, संसारविशिष्टत्वाच्च, कृशत्वस्थू-
लत्वादिधर्मविशिष्टदेहवत् ॥ २४ ॥

22—24. (Construed together). वृश्यत्वात् An object of perception घट-आदिवत् एव exactly like jars and other things, व्यभिचारात् having an exception to its existence in deep sleep, सुख-दुःख-आदि-अनेक-विशिष्टत्वात् च endowed with various qualities such as pleasure and pain च and संसार-विशिष्टत्वात् possessing mundane qualities, कृशत्व-स्थूलत्व-धर्म-विशिष्टदेहवत् like the body having the qualities of thinness, fatness and the like, अहम् अपि the ego also, अभिमतः अपि though regarded आत्मत्वेन as the Self सर्वे by all those प्रत्यक्-आत्म-विवेक-रहितैः destitute of the discrimination between the innermost Self and the non-Self, न भवति is not आत्मा the Self.

22—24. (Construed together). An object of perception exactly like jars and other things, having an exception¹ to the continuity of Its existence in deep sleep, endowed with various qualities like pain², pleasure and so on and possessing mundane qualities³ like the body having thinness, fatness and the like, that go also⁴, though regarded as the Self by those destitute⁵ of the discrimination between the innermost Self and the non-Self, is not the Self.

(So, we come to the conclusion from a study of paragraphs 2-24 of this Part that the body, the senses, the mind,

the intellect, the vital force and the ego are not the Self and are superimposed on It owing to Ignorance.)

1. The knower of the ego, the Self, has a continuous existence in all the three states but the ego does not exist in deep sleep.

2. These qualities are mundane; therefore their possessor, the ego cannot be the Self which is devoid of all qualities. See Chh. U. 7. 25. 1. where the ego is shown to be distinct from the Self

3. Such as, desire, aversion and so on.

4. Like the vital force. See para 12 of this Part.

5. These are people who cannot, by analysis, separate in their minds pure Consciousness, the innermost Self, a non-object and the witness of the ego, from the ego which is of the nature of an object and is witnessed by the Self when they use the word 'I' with reference to themselves.

यद्येवं देहादिष्वनात्मत्वमात्मशङ्का कुत इति चेद्द्रष्टु-
र्वश्यविवेकाभावात् ॥ २५ ॥

इति प्रथमः खण्डः ॥

25. चेत् Were one to ask कुतः why देह-आदिषु आत्म-शङ्का the body and other things are taken for the Self at all यदि if एवम् thus they अनात्मत्वम् are not the Self (the reply is) द्रष्टुः-रूप-विवेक-अभावात् It is on account of the fact that there is no discrimination between the seer and the seen.

25. Were one to ask why the body and other things are taken for the Self at all if they are not so, the answer is, "It is on account of the fact that there is no discrimination¹ between the seer and the seen."

1. Reflecting the conscious Self the intellect itself appears to be conscious like It, like a plateful of water which reflects the sun and looks as if it were the sun itself. The mind, the senses, the body and so on also similarly appear to be conscious. Hence one mistakes these for Oneself.

द्वितीयः खण्डः

PART II

अथ स आत्मा क इत्युक्तेभ्यः सर्वेभ्यो व्यतिरिक्त आन्तरतमः, आकाशवत् सर्वगतः, सूक्ष्मो, नित्यो, निरवयवो, निर्गुणो, निरञ्जनो, गमनागमनादिक्रियारहितोऽहङ्कारममकारेच्छाद्वेषप्रयत्नरहितः, स्वयंज्योति.स्वभावोऽग्न्युष्णवत् सवितृप्रकाशवदाकाशादिभूतरहितो, बुद्ध्यादिकरणरहितः, सत्त्वादिगुणरहितः, प्राणादिवायुभेदरहितोऽशनायापिपासाशोकमोहजरामरणप्राणबुद्धिशरीरधर्मरहितो यः सर्वप्राणिहृदिस्थितः, सर्वबुद्धेर्द्रष्टा, सआत्मेति ॥ १ ॥ *

1. अथ Then कः what is सः that आत्मा इति Self? व्यतिरिक्तः (It is) distinct from उक्तेभ्यः सर्वेभ्यः all the things mentioned before आन्तरतमः and is the innermost, सर्व-गतः all-pervading आकाशवत् like the ether सूक्ष्मः subtle, नित्यः eternal, निरवयवः without any parts, निर्गुणः without qualities, निरञ्जनः spotless, गमन-आगमन-आदि-क्रिया-रहितः having no activities like going and coming etc., अहङ्कार-ममकार-इच्छा-द्वेष-प्रयत्न-रहितः bereft of the ideas of 'me' and 'mine' and also of desire, aversion and effort, स्वयम्-ज्योति:-स्वभावः self-effulgent by nature अग्नि-उष्णवत्

*This word इति not translated, indicates completion. It indicates that the answer to the question ends here.

like the heat of fire सवितृ-प्रकाशवत् or like the light of the sun, आकाश-आदि-भूत-रहितः having no connection with the elements such as the ether etc., बुद्धि-आदि-करण-रहितः possessing no organs like the intellect etc. सत्त्व-आदि-गुण-रहितः free from the *Gunas of Sattva* etc. प्राण-आदि-वायु-भेद-रहितः and not having the *prana* and other vital airs; अशनाया-पिपासा-शोक-मोह-जरा-मरण-प्राण-बुद्धि-शरीर-धर्म-रहितः (It is) untouched by hunger and thirst, by grief and delusion, and by old age and death, the characteristics respectively of the vital force, the intellect and the body ; सः It आत्मा is the Self यः which सर्व-प्राणि-हृदि-स्थितः resides in the hearts of all beings द्रष्टा and is the seer सर्व-बुद्धेः of all intellects.

[It is proposed to demonstrate the Self here in Part II, which was stated to be distinct from the body and other things in the preceding Part.]

1. What then is that Self? It is distinct from all the things mentioned¹ before² and is the innermost³, all-pervading like the ether, subtle⁴, eternal, without any parts, without qualities, spotless, having no activities like going and coming etc., devoid of the ideas of 'me' and 'mine' and also of desire, aversion and effort, self-effulgent by nature like the heat⁵ of fire or like the light⁶ of the sun, having no connection with the elements such as the ether etc., possessing no organs like the intellect etc., free from the *Gunas of Sattva* etc.,⁷ and not having the *Prana* and other vital airs⁸; It is untouched by hunger and thirst, by grief and delusion, and by old age and death, the characteristics respectively of the vital force, the

intellect⁹ and the body; It is the Self which resides¹⁰ in the hearts¹¹ of all beings and is the seer¹² of all intellects.

[This description of the nature of the Self is from various *Upanishads*.]

1. The body, the senses, the mind, the intellect, the vital force and the ego.

2. In part I.

3. I.e., the witness.

4. Beyond the mind and the senses.

5. Fire is nothing but heat and light.

6. The sun is nothing but light and heat.

7. Including *Rajas* and *Tamas*. *Sattva*, *Rajas* and *Tamas* are the three constituent essences of *Maya*, i.e., Primeval Energy. See Bh. Gita 14. 5-20.

8. Five of the vital airs are *Prana*, *Apana*, *Samana*, *Udana* and *Vyana*. They perform different functions in the body.

9. Including the mind.

10. See the following paragraph.

11. Intellects.

12. See note I, paras 3-7 of this Part.

सर्वबुद्धिविशिष्टत्वेनोपलभ्यमानत्वात् सर्वप्राणिहृदिस्थ
इत्युच्यते, न पुनः सर्वगतस्य निरवयवस्यात्मनो बुद्ध्याधारत्वं
सम्भवति, यथा काशस्य न कश्चित् पदार्थं आधारो भवति ॥ २ ॥

2. सर्व-गतस्य The all-pervading निरवयवस्य and partless आत्मनः Self न पुनः सम्भवति cannot have, on the other hand बुद्धि-आधारत्वम् the intellect for Its receptacle, यथा just as न कश्चित् पदार्थः nothing whatever भवति can be आधारः a receptacle आकाशस्य for the ether. Therefore इति उच्यते the Self is described सर्व-प्राणि-हृदि-स्थः to be

residing in the hearts of all beings उपलभ्यमानत्वात् as It is known सर्व-बुद्धि-विशिष्टत्वेन to be connected with all intellects.

2. The all-pervading and partless Self cannot, on the other hand, have the intellect for Its receptacle¹ like the ether devoid of any; so the Self is described to be residing in the hearts of all beings (not in the sense that It has placed Itself there but) because It is known to be connected with all intellects.

1. Chh. U. 7. 24. I.

कथं पुनरहङ्कारममकारेच्छाद्वेषप्रयत्नरहितस्यात्मनो द्रष्टृत्व-
मित्युच्यते ? द्रष्टृत्वं नाम दर्शनक्रियाकर्तृत्वम् ॥३॥ यदिदर्शनक्रिया
करोतीत्यात्मा द्रष्टा स्यात्तदाशेषबुद्धिद्रष्टृत्वं नोपपद्यते, विरोधा-
द्यथा देवदत्तस्य क्रियानुरोधेन युतायुतसिद्धकरणादिसव्यपेक्षया
गमनागमनादिक्रियाकर्तृत्वम् ॥४॥ नोभयप्रकारकरणसम्बन्ध-
रहितस्याविक्रियस्य दृगूपस्यात्मनोदर्शनक्रिया स्यात् ॥५॥ यस्य तु
पुनः करणादिसव्यपेक्षया द्रष्टृत्वं तस्यालपविषयद्रष्टृत्वं, क्रमद्रष्टृत्व-
मद्रष्टृत्वमन्यथाद्रष्टृत्वं स्यात् ; परिणामित्वात्, करणादिनिमित्त-
सव्यपेक्षत्वाच्च चित्तप्रदीपवदेव ॥६॥ नैवमात्मनोऽल्पविषय-
द्रष्टृत्वं, क्रमद्रष्टृत्वमद्रष्टृत्वमन्यथाद्रष्टृत्वं चेष्यते, विक्रियाभावात्,
करणादिनिमित्तनिरपेक्षत्वाच्च, व्यतिरेकेण चित्तप्रदीपवत् ॥७॥

3. द्रष्टृत्वम् नाम To be a seer दर्शन-क्रिया-कर्तृत्वम् is to become the agent of the action of seeing, कथम् पुनः how then इति उच्यते can it be said that आत्मनः the Self, अहङ्कार-ममकार-इच्छा-द्वेष-प्रयत्न-रहितस्य which is devoid of the ideas of 'me' and 'mine', desire and aversion, and effort, द्रष्टृत्वम् is a seer ?

4. यदि If आत्मा the Self स्यात् be द्रष्टा a seer इति because करोति of it being an agent of दर्शनक्रियाम् the action of seeing, तदा न उपपद्यते it is not reasonable अशेष-बुद्धि-द्रष्टृत्वम् that It is the seer of all intellects, विरोधात् owing to a contradiction ; यथा unlike देवदत्तस्य Devadatta who गमन-आगमन-आदि-क्रिया-कर्तृत्वम् becomes the agent of the actions of going and coming etc., क्रिया-अनुरोधेन because of his performing these actions युत-अयुत-सिद्ध-करण-आदि-सव्यपेक्षया which depend on instruments, some having an independent and others an inseparable existence from that of Devadatta.

5. अविक्रियस्य Changeless, द्रृक्-रूपस्य of the nature of pure Consciousness उभय-प्रकार-करण-सम्बन्ध-रहितस्य and having no connection with either kind of instruments आत्मनः the Self स्यात् can have न no दर्शन-क्रिया action of seeing.

6. स्यात् It becomes अल्प-विषय-द्रष्टृत्वम् the seer of a limited number of objects, क्रम-द्रष्टृत्वम् of objects one after another, अद्रष्टृत्वम् of no objects अन्यथाद्रष्टृत्वम् or of objects of other descriptions (e.g, a rope-snake), तस्य according to the person यस्य who holds, तु पुनः on the other hand, द्रष्टृत्वम् that is being a seer of the Self करण-आदि-सव्यपेक्षया depends on instruments and other things चित्त-प्रदीपवत् एव like the intellect comparable to a lamp परिणामित्वात् which undergoes modifications च and करण-आदि-निमित्त-सव्यपेक्षत्वात् depends on instruments and the like.

7. व्यतिरेकेण Unlike चित्त-प्रदीपवत् the intellect comparable to a lamp आत्मन्. the Self एवम् न इष्यते cannot thus be regarded अल्प-विषय-द्रष्टृत्वम् as having the knowledge of a limited number of objects क्रम-द्रष्टृत्वम् of objects one after another अद्रष्टृत्वम् of no objects अन्यथा-द्रष्टृत्वम् च or of objects of other descriptions विक्रिया-अभावात् as It is devoid of any change च and करण-आदि-निमित्त-निरपेक्षत्वात् does not depend on instruments or anything else.

3. As the agency of the action of seeing¹ is what is called 'seeing', how² can the Self which is devoid of the ideas of 'me' and 'mine', desire and aversion, and of effort, be called a seer?

4. If the Self be a seer because of It performing the action of seeing It cannot, owing to a contradiction³, be the seer of all intellects and their modifications (at the same time); for, Devadatta⁴ becomes the agent of going, coming and other actions, because of his performing these actions which depend on instruments, some having an independent⁵, and others an inseparable⁶ existence from that of Devadatta.

5. But the Self which is free from all connection with either kind of instruments, changeless and of the nature of pure Consciousness, can by no means be the agent of the action of seeing.

6. Like the intellect comparable to a lamp which undergoes modifications and depends on instruments and other things the Self will have to be regarded as knowing a limited number of objects, objects one after another, no objects or as knowing one thing for another according to the person who, on the other hand, holds that the knowingness of the Self depends on instruments⁷ etc.

7. Unlike the intellect comparable to a lamp the Self cannot thus be regarded as knowing a limited number of objects, objects one after another, no objects or as knowing one thing for another. It is devoid of change and does not depend on instruments etc.

1. This word stands for all actions of knowledge, in paragraphs 3-12 and in some other passages of this booklet.

2. Beginning with this paragraph this objection ends in the seventh. The answer to it will be found in para 12 of this Part. The objection is based on the last line of para I, part II where the Self is called the seer of all intellects.

3. For an agent of seeing cannot be the seer of all intellects at the same time.

4. A proper name.

5. Such as, axes and other things.

6. Such as, hands and feet.

7. Instruments and objects.

कथं बुद्ध्यात्मनोः संयोग इत्युच्यते ॥ ८ ॥

8. कथम् Why इति उच्यते is it said संयोगः that there is a contact बुद्धि-आत्मनोः of the Self with the intellect ?

8. Why¹ is it said that there is a contact of the Self with the intellect ?

1. See para 2 of this Part, where it is stated that the Self is connected with all intellects. It is an objection against that statement. The answer is given in the three following paragraphs, viz., 9. 10 and 11.

इतोऽपि सम्बन्धः सम्भवति ; सूक्ष्मत्वात्, स्वच्छत्वा-
न्निरवयवत्वाच्चोभयोः सम्बन्धयोग्यता भवति ॥ ९ ॥ तत्र
शुद्धप्रकाशस्वरूप आत्मा, स्फटिकमणिकल्पा च बुद्धि-रप्रकाशस्व-
रूपा सती, प्रकाशसन्निधिमात्रेण प्रकाशस्वरूपा भवतीति

कृत्वा, बुद्ध्यात्मनोराध्यासिकः संयोग इत्युच्यते ॥ १० ॥ न
पुनरमूर्तयोर्बुद्ध्यात्मनोर्जतुकाष्ठवत् संक्लेषः सम्भवति ॥ ११ ॥

9. सम्बन्धः A relation सम्भवति is possible इतः अपि for the following reason, viz., सूक्ष्मत्वात् both of them are subtle and, therefore, beyond the senses, स्वच्छत्वात् transparent, निरवयवत्वात् च and having no parts. सम्बन्ध-योग्यता भवति Thus there is a possibility of a relation उभयोः between each other.

10. इति उच्यते It may be said, तत्र in this connection, संयोगः that there is a contact बुद्धिः-आत्मनोः of the Self with the intellect आध्यासिकः owing to superimposition, इति कृत्वा because बुद्धिः च the intellect, अप्रकाश-स्वरूपा सती though of the nature of non-effulgence स्फटिक-मणि-कल्पा like a crystal प्रकाश-स्वरूपा भवति appears to be effulgent प्रकाश-सन्निधि-मात्रेण only owing to the proximity of an effulgence आत्मा viz. the Self, शुद्ध-प्रकाश-स्वरूपः which is purely of an effulgent nature.

11. न There cannot, पुनः however, सम्भवति be संक्लेषः a contact बुद्धि-आत्मनोः of the Self with the intellect जतु-काष्ठवत् like that of lac with wood, अमूर्तयोः for, neither the Self nor the intellect has any visible form.

9. A relation is possible for this reason viz., both of them are subtle¹, transparent² and without³ parts. Both of them are thus capable of being connected with each other.

10. (As they are similar) it may be said that there is a relation of superimposition⁴ between the Self, and the intellect which, though of a non-effulgent⁵ nature like a crystal, appears to be effulgent owing only to the proximity of an effulgence viz., the Self which is purely of an effulgent nature.

11. There cannot, however, be a contact of the Self with the intellect like that of lac with wood inasmuch as neither the Self nor the intellect has any visible form.

1. i.e., beyond the senses.

2. The Self is transparent because It is free from Ignorance and the intellect is so because it is capable of reflecting the Consciousness of the Self.

3. The intellect is said to be without parts for it is not similar to gross things like jars etc. having parts.

4. Mutual superimposition.

5. Because non-conscious.

अन्यापेक्षत्वाच्च द्रष्टृत्वस्य, यथा हङ्कारममकारेच्छा-
प्रयत्नरहितस्यादित्यस्य प्रकाशस्वरूपसन्निधिमात्रेणाविक्रियमाणेन
प्रकाशेन प्रकाशक्त्वमन्यथा प्रकाशक्त्वभावात्तस्यैवं प्रकाशस्व-
रूपसन्निधिसत्तामात्रेण वर्तमानस्यादित्यस्य प्रकाशक्त्वमध्यारोप्य-
ते ऽज्ञैः प्रकाश्याभिव्यक्त्यपेक्षयैवमेव सर्वविक्रियाविशेषरहितस्या-
त्मनो दृश्यपस्य चैतन्यस्वरूपेणाव्यतिरिक्तेन सर्वप्रत्ययसाक्षिणो
दृश्यसन्निधिमात्रेण द्रष्टृत्वमुपर्यग्यते बुद्ध्यादिदृश्याभिव्यक्त्यपेक्ष-
याऽन्यथा द्रष्टृत्वाभावात् ॥ १२ ॥

12. च And द्रष्टृत्वस्य that the Self is a seer अन्य-
अपेक्षत्वात् is only relative to other things. यथा Just as
आदित्यस्य the sun, अहङ्कार-ममकार-इच्छाप्रयत्न-रहितस्य

though devoid of the ideas of 'me' and 'mine' as well as of desire and effort, प्रकाशकत्वम् is called an illuminator प्रकाश-स्वरूप-सन्निधि-मात्रेण owing only to its proximity to things illuminated, प्रकाशेन as mere light अविक्रियमाणेन which is changeless अन्यथा प्रकाशकत्व-अभावात् as it is an illuminator in no other way; अज्ञः It is the ignorant who अद्यारोप्यते superimpose प्रकाशकत्वम् the quality of an illuminator प्रकाश्य-अभिव्यक्ति-अपेक्षया relatively to things illuminated तस्य आदित्यस्य on the sun एवम् वर्तमानस्य which thus stands प्रकाश-स्वरूप-सन्निधि-सत्ता-मात्रेण in its own nature of light only in the proximity of things illuminated, एवम् एव so द्रष्टृत्वम् the quality of a seer उपचर्यते is superimposed बुद्धि-आदि-दृश्य-अभिव्यक्ति-अपेक्षया relatively to the manifestation of things such as, the intellect etc., आत्मनः on the Self इक्-रूपस्य which is of the nature of pure Consciousness, सर्व-विक्रिया-विशेष-रहितस्य devoid of all changes and attributes, सर्व-प्रत्यय-साक्षिणः and is the witness of all intellects and their modifications, दृश्य-सन्निधि-मात्रेण having only a proximity to the objects of knowledge चेतन्य-स्वरूपेण as consciousness अव्यतिरिक्तेन not different from Itself; अन्यथा-द्रष्टृत्व-अभावात् for It cannot be a seer in any other way.

12. And¹ it is only in relation to other things² that the Self is called a knower³. The sun may be taken for an example. Though entirely devoid of the ideas of 'me' and 'mine' and also of desire and effort it is called an illuminator in relation to things illuminated owing only to its proximity

to them as nothing but light devoid of all change. It is an illuminator⁴ in no other way. Consisting of nothing but pure light it stands as existent only and in the proximity of things illuminated. It is, therefore, the ignorant that superimpose the agency of the action of illuminating things on the sun when they are illuminated by it. Similarly, the agency of the action of knowing objects is superimposed, in relation to the manifestation of objects like the intellect and other things, on the Self which is of the nature of pure Consciousness devoid of all change, free from attributes and the witness of all intellects and their modifications. It does nothing but stand proximately to objects of knowledge as pure Consciousness not different from Itself. It is a knower in no other way.

1. In addition to the reply given in paras 9, 10 and 11 to the objection raised in para 8 above. See note 2, paras 3-7 of this part.

2. Objects known.

3. See note I, paras 3-7 (of this Part) where, as here, the word 'seeing' is used for the action of knowing in general.

4. i. e., it is not an illuminator as an agent.

तस्य कथं सर्वविक्रियाविशेषरहितस्यात्मनः कर्तृत्व-
मित्युच्यते चुम्बकवद्भ्रामकवत् ॥ १३ ॥ यथा चुम्बको भ्रामकः
स्वरूपसन्निधिसत्तामात्रेण लोहस्य प्रेरको भवत्येवमेव सर्वविक्रिया-
रहितोऽप्यात्मा कारकावभासको भवति ॥ १४ ॥ तत्र कारकाव-
भासकत्वं नाम कर्तृत्वोपचारनिमित्तम् ॥ १५ ॥ बुद्ध्यादीनि
करणानि कारकाण्युच्यन्ते ॥ १६ ॥ तानि चैतन्यावभासितानि
स्वस्वविषयेषु प्रवर्तन्ते ॥ १७ ॥ तत्रैवं सति सर्वविक्रियाविशेष-
रहितस्यात्मनः कर्तृत्वमुपचर्यते ॥ १८ ॥

13. कथम् How can there be कर्तृत्वम् इति agency तस्य आत्मनः in the Self सर्व-विक्रिया-विशेष-रहितस्य which is devoid of all changes and attributes? उच्यते It may be said in reply that चुम्बकवत् भ्रामकवत् It has agency like that of the loadstone.

14. यथा Just as चुम्बकः भ्रामकः the loadstone प्रेरकः भवति moves लोहस्य iron स्वरूप-सन्निधि-सत्ता-मात्रेण only by its existence in its proximity, एवम् एव so आमा the Self, अपि though सर्व-विक्रिया-रहितः devoid of all changes, भवति becomes कारक-अवभासकः the illuminator of the agents of actions.

15. कर्तृत्व-उपचार-निमित्तम् That agency is superimposed on the Self तत्र कारक-अवभासकत्वम् नाम is due in this case to Its illuminating the agents of actions.

16. बुद्धि-आदीनि The intellect etc., करणानि the instruments उच्यन्ते are called कारकाणि agents of actions.

17. चैतन्य-अवभासितानि Illumined by Consciousness तानि they प्रवर्तन्ते pervade स्व-स्व-विषयेषु their own objects.

18. एवम् सति Thus कर्तृत्वम् agency उपचर्यते is superimposed आत्मनः on the Self तत्र in this case, सर्व-विक्रिया-विशेष-रहितस्य though It is free from all changes and attributes.

13. How can there be agency¹ in the Self which is devoid of change and attributes? It may be said in reply² that It has agency like that of the loadstone.

14. Though devoid of change the Self becomes the illuminator of the agents of actions just like the loadstone which moves iron only by its existence in its proximity.

15. That agency is superimposed on the Self is due in this case to Its witnessing the agents of actions.

16. It is the instruments⁸ like the intellect and other things that are called agents of actions.

17. Illumined by Consciousness they pervade their own objects.

18. This being the case agency is superimposed on the Self though It is free from change and attributes.

1. The objector is thinking of *Brahma Sutra 2. 3.33.* where the Self is called an agent.

2. The reply is based on *Brahma Sutra 2. 3.40.*

3. Bringing about an action by an instrument is called an agent of that action.

एवमात्मानं कथं बुद्ध्या विजानीयादिति तत्र शक्यते वत्तुः;
बुद्धेरवभासकत्वादादित्यज्योतिर्वत् ॥ १९ ॥ यथादित्यो रूपेण
न प्रकाश्यते तथात्मा न दृश्यते बुद्ध्या ॥ २० ॥

19. तत् It न शक्यते cannot be वत्तुम् said, कथम् “How विजानीयात् इति can one know आत्मानम् the Self बुद्ध्या by means of the intellect एवम् if it were pure Consciousness ?” अवभासकत्वात् (for), It is the illuminator बुद्धे: of the intellect आदित्य-ज्योतिर्वत् like the light of the sun.

20. यथा Just as आदित्यः the sun न प्रकाश्यते is not illumined रूपेण by forms and colours, तथा so आत्मा the

Self न cannot be वृश्यते known बुद्ध्या by means of the intellect.

19. "If the Self were pure Consciousness how can one know It by means of the intellect?"¹ This objection cannot be raised, as the Self which is pure Consciousness cannot be known by means of the intellect. For, the Self which is like the sun, is its illuminator.

20. Just as the sun cannot be illumined by forms and colours², so the Self cannot be known by means of the intellect.

1. The objection is based on a misinterpretation of a passage of the *Kathopanishad* (3. 12), which says that the Self is known by means of the pure intellect. The real meaning of the passage is this :—

Transformed into the form of the One without a second and reflecting the Self the intellect seems to contribute its own nature of being an object to the Self which is never an object, resulting in the negation of the Primeval Ignorance, without there being any change whatever in the Self. This is what is meant by saying that the Self is known by means of the pure intellect. See para 11, Part IV.

That the Self is not an object of the intellect is clearly explained in paras 19—22.

2. For they are illumined by the sun.

एतस्मादप्यात्मा न वृश्यते बुद्ध्या, बुद्धेवेद्याया वेदितृत्वानुप-
पत्तेः ॥ २१ ॥ यदि तस्या अपि वेद्याया वेदितृत्वं स्यात्तदा, वेद्यता
न स्यात् प्रकाशयोरिव ॥ २२ ॥

इति द्वितीयः खण्डः

21. एतस्मात् It is for this reason अपि also आत्मा that the Self न वृश्यते is not known बुद्ध्या by means of the intellect.

बुद्धेः As the intellect is वेद्यायाः an object of knowledge वेदितृत्व-अनुपपत्तेः it cannot reasonably be a knower.

22. यदि If तस्या it, वेद्यायाः though an object of knowledge, अपि also स्यात् were वेदितृत्वम् a knower तदा न it could not स्यात् be वेद्यता an object of knowledge, इव just as प्रकाशयोः two lights cannot be illumined by each other.

21. The Self cannot be an object of the intellect for this reason also, namely, it is not reasonable that the intellect which is an object of knowledge could be a knower.

22. Just as two lights cannot be illumined by each other, so if the intellect also, though an object of knowledge, were a knower it could by no means be an object of knowledge.

तृतीयः खण्डः

PART III

तत्र जाग्रत्स्वप्नसुषुप्तान्युपन्यस्यन्ते, बुद्धेरवस्थाविशेषणानि;
तेषां परित्यागार्थमात्मविशुद्धिप्रतिपादनाय च ॥ १ ॥

1. जाग्रत्-स्वप्न-सुषुप्तानि Waking, dream and deep sleep, अवस्था-विशेषणानि the states qualifying बुद्धे: the intellect, तत्र are said to belong to the Self. उपन्यस्यन्ते They are discussed तेषाम् परित्यागार्थम् in order that they may be renounced च and आत्मविशुद्धि-प्रतिपादनाय that the Self may be known to be pure.

(This Part is begun to show that the three states of waking, dream and deep sleep appear to be in the Self owing to the indiscrimination between Itself and the intellect, Its adjunct, to which they, as a matter of fact, belong, in order that the Self may be known to be pure Consciousness without any attribute as described in the previous Part.)

1. Waking, dream and deep sleep, the states qualifying the intellect¹, are said to belong to the Self². They are now going to be discussed in order that they may be renounced³ and that the Self may be known to be pure.

1. And not the Self.

2. Owing to an indiscrimination between the Self and the intellect to which the three states, as a matter of fact, belong.

3. If they really belonged to the Self, like heat belonging to fire they could not be renounced, i.e., they could not be known to be

different from the Self, and the Self then could not be known to be pure.

तत्र जाग्रत्ताम्, चक्षुरादीनि करणान्यादित्याद्यनुगृहीतानि स्वस्वविषयेषु प्रवर्तन्ते, तत्र बुद्धिरपि करणव्यापारमनुभवति ॥२॥

2. तत्र Among the three states जाग्रत् नाम waking is that in which, आदित्य-आदि-अनुगृहीतानि aided by the sun and other gods, चक्षुः-आदीनि the eye etc., करणानि the senses, प्रवर्तन्ते pervade स्व-स्व-विषयेषु their own particular objects. तत्र In that state बुद्धिः the intellect अपि also करण-व्यापारम् अनुभवति acts as an instrument.

2. Among the three states waking is that in which, aided by the sun and other gods¹, the eye etc., the senses, pervade² their own particular objects. The intellect also³ acts⁴ as an instrument in that state.

1. Each of the senses requires the help of a particular god for perception.

2. And thus produce different perceptions such as, hearing, touching, seeing etc.

3. Like other senses.

4. i.e., it becomes transformed into the forms of external objects such as, sound, touch, sight etc.

प्रत्यगात्मनि प्रत्यगात्मचैतन्यवज्जातोभयात्मिका बुद्धिद्रेष्टृदृश्याकारा विपरिणमते ; तत्र प्रत्यगात्मेति कस्मादात्मा विशिष्यते ? व्यभिचारिणामनात्मत्वख्यापनार्थम् ॥ ३ ॥

3. प्रत्यक्-आत्म-चैतन्यवत् Pervaded by the reflection of Consciousness प्रयत्क्-आत्मनि superimposed on the innermost

Self जाता and so appearing to be conscious बुद्धिः the intellect विपरिणमते becomes transformed उभय-आत्मिका into both द्रष्टृ-द्रष्टव्य-आकारा the seer and the seen. कस्मात् Why आत्मा is the word 'Self' विशिष्यते qualified प्रत्यक्-आत्मा इति by the word 'innermost' तत्र in the previous sentence? व्यभिचारिणाम् अनात्मत्वख्यापनार्थम् in order to show that things which have an exception to the continuity of their persistence are not the Self.

3. (Pervaded¹ by the reflection of Consciousness and so) Appearing to be Conscious the intellect which is super-imposed on the innermost Self becomes transformed into both the seer and the seen.² Why³ is the word 'Self' in the previous sentence qualified by the word 'innermost'? it is in order to show that things⁴ which do not persist in their existence are not the Self.

1. It is for this reason that the intellect, though non-conscious, can transform itself into forms of objects. See para 2, where it is said that the intellect acts as an instrument.

2. The agent or what is denoted by the word 'I', the experiencer.

3. Objects.

4. See the two following paragraphs where it will be clearly explained.

5. The instruments such as, the intellect etc.

तत्र बुद्ध्यादीनि करणानि ; घटादिवद्द्रश्यभूतान्यपि,
बाह्यापेक्षया तारतम्यक्रमेण प्रत्यगात्मसंयोगादात्मानो भवन्त्युद-
कस्याग्निसंयोग इवोणत्वं, न त्वात्मनस्तत्संयोगादनात्मत्वं सम्भव-
त्युदकसंयोगादिवाग्नेरनुष्णत्वम् ॥ ४ ॥

4. तत्र Speaking of things not persisting in their existence, बुद्धि-आदीनि it is intellect etc., करणानि the instruments, that are so. अपि Though वृश्य-भूतानि objects of knowledge घट-आदिवत् like jars and other things भवन्ति they are regarded आत्मानः as 'selves' प्रत्यक्-आत्म-संयोगात् owing to their contact with the innermost Self, इव just as उदकस्य water उष्णत्वम् is regarded as hot अग्नि-संयोगे owing to its contact with fire. बाह्य-अपेक्षया तारतम्य-क्रमेण As compared to external objects they are regarded as 'selves'. Of these again one inner, e.g., the mind, is considered to be more of a 'self' than one outer, e.g., the body, and so on. तु But आत्मनः the Self न सम्भवति does not become अनात्मत्वम् the non-Self तत्-संयोगात् owing to Its contact with these instruments, इव Just as अग्नेः fire अनुष्णत्वम् does not become cold उदक-संयोगात् owing to its contact with water.

4. Speaking of things not persisting in their existence, it is the intellect etc., the instruments that are so; though objects of knowledge like jars and other things they are taken as 'selves'¹ owing to their contact² with the innermost Self just as water is regarded as hot owing to its contact with fire. As compared to external objects they are regarded as 'Selves'. Of these again the one inner, e.g., the mind, is considered to be more of a 'self' than one other³, e.g., the body. But the innermost Self does not become anything other than Itself owing to Its contact with these instruments just as fire does not become cold owing to its contact with water.

1. People regard the body, the senses, the mind, the intellect and the ego as themselves, though they are objects of knowledge like jars and other things. So they use the word 'I' with respect to them. See Tai. U. 2.15. where such 'selves' are called sheaths.

2. i.e., owing to their being pervaded by the reflection of the Self.

3. The body is inner as compared to external objects; on account of its contact with the innermost Self it is called 'me' and is, therefore, regarded as the self. The senses are inner as compared to the body, the mind is inner as compared to the senses and so on. All of these are called 'me' on account of their contact with the innermost Self.

न त्वात्मनः प्रत्यगात्मत्वं कदाचिदपि व्यभिचरत्यात्माभ्यन्तरे
वस्त्वन्तराभावाद्बुद्ध्यादीनामिवात् एवात्मा प्रत्यगात्मविशेषणार्हं
एवं च सत्यव्यभिचारित्वमात्मत्वं ख्यापितं भवति ॥ ५ ॥

5. तु But बुद्धि-आदीनाम् इव unlike the intellect and other things वस्तु-अन्तर-अभावात् having nothing else आत्म-अभ्यन्तरे within it आत्मनः the Self प्रत्यक्-आत्मत्वम् is always the innermost न कदाचित् अपि and is never व्यभिचरति otherwise, आत्मा It, अतः एव therefore, प्रत्यक् आत्म-विशेषण-अर्हः deserves the epithet 'the innermost'. एवम् च सति Thus भवति it becomes ख्यापितम् clear आत्मत्वम् that the Self अव्यभिचारित्वम् has no exception to Its continuous existence and pure nature.

5. But unlike the intellect and other things the Self has nothing¹ else within It. It is, therefore, the innermost² and is never otherwise. So³ It deserves the epithet 'the innermost'. Thus it becomes clear that the Self has no exception to Its continuous existence and pure nature.

1. As Its witness or substratum.

2. Br. U. 3. 4. 1-2. and 3. 5. 1.

3. See para. 3 above, where it is asked why the Self is called the innermost. That question is answered here in para 4.

तत्र प्रत्यगात्मचैतन्यवज्ज्वालितधीद्रष्टृहश्याकारा विपरिणमते, हश्याद्युपरक्ता सती हश्याकारा, मूषानिषिक्तद्रुतताभ्रादिवत् ॥ ६ ॥

6. तत्र As regards the transformation of the intellect into the seer and the seen it was said before प्रत्यक्-आत्म-चैतन्यवत्-ज्वालित धीः that, pervaded by the reflection of Consciousness and appearing effulgent like It, the intellect विपरिणमते is transformed द्रष्टृ-हश्य-आकारा into the forms of the seer and the seen. हश्य-आदि-उपरक्ता सती Connected with objects etc., हश्य-आकारा it assumes their forms, मूषा-निषिक्त-द्रुत-ताभ्र-आदिवत् like molten copper or other metals poured into a mould.

6. It was said before¹ that, pervaded by the reflection of pure consciousness and appearing effulgent like It, the Intellect is transformed into the forms of the seer² and the seen. Connected with objects etc.,³ it assumes⁴ their forms, like molten copper and other metals poured into a mould.

1. See para. 3 above.

2. See note 2, para. 3 of this Part.

3. Including seeing.

4. Through the senses. See note 4, para. 2, Part III, and note I, para. 3, Part III.

तत्रैव सति तदुभयसाक्षिणः कालाकाशादिवत् सर्वं गतस्य निरवयवस्थाविक्रियस्य हश्चूपस्थात्मनो जागरणमिव भवति ॥७॥

7. तत्र एवम् सति When this happens आत्मनः the Self इक्-रूपस्य which is of the nature of Consciousness, अविक्रियस्य devoid of any change, निरवयवस्य devoid of parts सर्व-गतस्य all-pervading काल-आकाश-आदिवत् like time and space etc. तत्-उभय-साक्षिणः and the witness of both the seer and the seen, भवति is said जागरणम् इव to be waking as it were.

7. When this¹ happens the Self which is of the nature of pure consciousness, changeless, devoid of parts, all-pervading like² time, space etc., and which is the witness of both³ the seer and the seen, is said to be waking⁴, as it were⁵.

1. When the intellect is changed into the seer and the seen.

2. Like time and space the Self has no transformation or vibration.

3. Including seeing and the intellect itself.

4. Knowledge of objects through the senses is what is called waking.

5. Waking superimposed on the Self which witnesses it. See note 7, para 12-15, Part I.

अथ पुनः सा धी रूपाद्याकारवासनावासिता रूपाद्यन्तरेण पुष्पपुष्टिकेवोभयात्मिकाऽविद्याकालकर्मभिः प्रेष्यमाणा संस्काररूपा दृश्यत्वेनैवावतिष्ठते तदर्थनं स्वप्न इव भवति, तदनुकारित्वादात्मनो, जलचन्द्रवत् ॥ ८ ॥

8. अथ Then पुनः again, रूप-आदि-आकार-वासनावासिता endowed with the impressions of forms and other things which are the external objects, रूप-आदि-अन्तरेण but

having no connection with them, सा धीः the intellect उभय-आत्मिका assumes the nature of both the seer and the seen, पुष्प-पुटिका इव like a flower-pot which produces the impression of flowers without having any in it. संस्कार-रूपा In the forms of impressions only प्रेष्यमाणा under the influence अविद्या-काल-कर्मभिः of Ignorance, time and actions अवतिष्ठते it stands दृश्यत्वेन एव as an object in the presence of the Self तत्-दर्शनम् this experience on the part of the Self भवति is, स्वप्नः इव as it were, Its dream, आत्मनः for, the Self तत्-अनुकारित्वात् imitates the intellect जलचन्द्रवत् like the moon imitating water.

8. Then¹ again², endowed with the impressions of objects of knowledge such as, forms etc., which are external objects, but having no connection with them³ the intellect assumes the nature of both the seer and the seen like a flower-pot⁴ which produces the impression of flowers without having any in it. In the forms of impressions only under the influence of Ignorance, time and actions it stands as an object⁵ in the presence of the Self. This experience on the part of the Self is, as it were, Its⁶ dream⁷. For the Self imitates the intellect like the moon which imitates⁸ water.

1. When the results of the actions causing the waking state have come to an end.

2. When the results of the actions causing dream prevail.

3. For there are no external objects during dream. See Br. U. 4.3.10.

4. Which usually contains flowers.

5. Though the intellect then pervades no external objects.

6. As the intellect is superimposed on the Self, It appears to have all the properties of the intellect including dream. See note 7, paras 12-15, Part 1.

7. The knowledge with its objects due to the impression of the waking state is dream though the senses then cease to function.

8. Reflected by water the moon appears to have the properties of water such as, movements etc.

अथ पुनः सा धीः स्फुरणरहिता वासनारूपेण स्वरूपशून्येव
चैतन्यग्रस्ता सामान्यरूपेण व्यवतिष्ठते, तत् सुषुप्तं, वटकणि-
कायामिव वृक्षः ॥ ९ ॥

इति तृतीयः खण्डः ।

9. अथ Then पुनः again, स्फुरण-रहिता devoid of manifestation, वासना-रूपेण in the forms of waking and its impressions, चैतन्य-ग्रस्ता drawn into Itself by consciousness स्वरूप-शून्या इव and therefore non-existent, as it were, सा धीः the intellect व्यवतिष्ठते stands सामान्यरूपेण identified with (Ignorance), the unmanifested cause common to all manifestations. तत् This सुषुप्तम् is deep sleep वृक्षः इव (The intellect is then unmanifested) like a banyan tree वटकणि-कायाम् in the seed-corn.

9. Then¹ again², devoid of manifestation in the forms of waking and its impressions³ drawn into Itself by Consciousness⁴ and, therefore, non-existent as it were⁵, the intellect stands identified with (ignorance)⁶, the unmanifested cause common to all manifestations. This is deep sleep⁷. The intellect then remains unmanifested like a banyan tree in its seed-corn⁸.

1. When the results of the actions causing waking and dream have come to an end.
2. When there is fatigue owing to experiences in waking and dream.
3. i. e., dream.
4. With Ignorance as Its adjunct. See note 10, paras 16, 17, Part I.
5. For the intellect will have its manifested existence again during the other states when deep sleep is over. This condition of the intellect is different from that in liberation.
6. Reflecting Consciousness. See note 10, paras 12-15, Part I.
7. This is a condition of the intellect, but the Self is said to be experiencing deep sleep owing to the intellect being superimposed on It.
8. Before the birth of the tree.

चतुर्थः खण्डः

PART IV

तत्र चित्तमात्रस्वरूप एवात्मा कार्यकरणाविद्याकामकर्म-
विनिर्मुक्तः, सलिलवत् स्वच्छः, स्वात्मस्थो भवति ॥ १ ॥

1. तत्र When this is so, आत्मा the Self भवति is reasonably कार्य-करण-अविद्या-काम-कर्म-विनिर्मुक्तः free from the three states of waking, dream and deep sleep as well as from desires and actions, स्वच्छः pure सलिलवत् like water, स्व-आत्म-स्थः established in Itself चित्-मात्र-स्वरूपः एव and is of the nature of pure Consciousness.

(This part is commenced to explain that the Self is only One without a second and free from the three states of waking, dream and deep sleep which are stated to be superimposed on It in the previous Part).

1. When this is so¹ it is reasonable that the Self, free from the three states of waking, dream and deep sleep as well as from desires and actions, pure² like water, and established³ in Itself is of the nature of pure Consciousness.

(It is stated in paragraph 1, Part III that the three states are discussed in order that they may be renounced. That statement is supported in the following five paragraphs.)

1. When it is ascertained that the three states are superimposed on the Self and therefore unreal.

2. I. e., containing nothing foreign. See Br. U. 4. 3. 32.

3. Chh. U. 7. 24. I.

एतानि बुद्धेरवस्थाविशेषणानि नात्मनोऽविक्रियत्वात् ॥२॥
 एतानि परित्यज्य तुरीय आत्मेति प्रतिपत्तव्यः ॥३॥ तत्र तुरीयत्वं
 नाम सुवर्णधनवद्विज्ञानधनत्वम् ॥४॥ तथापि चैतन्यस्वरूपसन्निधि-
 मात्रेण साक्षिमात्रत्वं न त्ववस्थान्तरम् ॥५॥ तत्रावस्थान्तरे
 आत्मतत्त्वप्रतिपत्त्यभावाच्छून्यत्वप्राप्तेः ; कल्पितानां च निरास्प-
 दत्वानुपपत्तेश्च ॥६॥

2. एतानि These are अवस्था-विशेषणानि the states qualifying बुद्धेः the intellect न but not आत्मनः the Self अविक्रियत्वात् as It is changless.

3. परित्यज्य One should renounce एतानि these प्रतिपत्तव्यः and should know आत्मा इति the Self तुरीयः to be the Fourth.

4. तत्र तुरीयत्वम् नाम That the Self is the fourth विज्ञान-धनत्वम् means that It consists of consciousness only and nothing else सुवर्ण-धनवत् like a homogeneous piece of gold.

5. तथा अपि Though It is the Fourth न तु It is not अवस्था-अन्तरम् a state different from the three. साक्षि-मात्रत्वम् To be the Fourth is nothing but to be the witness of the three states चैतन्यस्वरूप-सन्निधि-मात्रेण as consciousness in their proximity only.

6. शून्यत्व-प्राप्तेः One has inevitably to arrive at a void तत्र if the fourth अवस्था-अन्तरे were a different state, आत्म-तत्त्व-प्रतिपत्ति-अभावात् as in that case the reality of the Self

could not be known. (Moreover the doctrine of a void cannot be true, for), कल्पितानाम् च निरास्पदत्व-अनुपपत्तेः च it is not reasonable that things superimposed should be without a substratum.

2. These¹ are the states qualifying the intellect but not the Self as It is changeless.

3. One should give up² these and should know that the Self is the Fourth³.

4. That the Self is the Fourth means that It consists of Consciousness only and nothing else, like a homogeneous piece of gold⁴.

5. Though It is the Fourth It is not a state different from the three well-known ones (viz., waking, dream and deep sleep). To be the Fourth is nothing but to be the *witness* of the three states as Consciousness in their proximity only.

6. One has inevitably to arrive at a void if the Fourth were a different state as in that case the reality of the Self could not be known⁵. Moreover the doctrine⁶ of a void cannot be true as it is not reasonable⁷ that things superimposed should be without a substratum.

1. Waking, dream and deep sleep. See para 1. Part III.

2. I. e., know that these states are superimposed on the Self like a snake on a rope and are not real.

3. Bereft of the *three* states of waking, dream and deep sleep. The word 'fourth' is used only in a secondary sense in relation to the *three* states which are superimposed and are therefore unreal.

The Self is the *fourth* in relation to the *three* states in the same sense in which a rope is the *fourth* in relation to a snake, a stick and a garland, the *three* things, for which it is mistaken, See Ma. U. 7.

4. Br. U. 2. 4. 12.

5. A piece of gold is gold everywhere in and out and is nothing but gold.

6. And therefore the non-Self also that depends for its existence on the Self could not be known. Hence, we are inevitably led to a void.

7. That of the Nihilists.

8. Just as a rope-snake cannot exist without the rope.

(It is stated in para 1, Part III that the three states are discussed in order to explain that the Self is pure. That statement is supported in the three following paragraphs).

कथमेतान्यात्मविशुद्धिप्रतिपत्तिहेतून्येतेषु हि सत्सु स्वात्म-
विशुद्धिरवगम्यते ॥ ७ ॥ कथमवगम्यत ? इत्युच्यत एतेषु हि
त्रिष्वपि स्थानेषु द्रष्टृत्वाव्यभिचरात् ॥ ८ ॥ सुषुप्ते व्यभिचरतीति
चेत्तन्न ; तत्रापि दृश्यमेव निवारयति सर्वलोकः ; कथं ? नाहमत्र
सुषुप्ते किञ्चिदप्युपलब्धवानिति, न दृष्टिं ; तस्यास्तर्हि सर्वत्रा-
व्यभिचारात् कूटस्थनित्यता सिद्धा ॥ ९ ॥

7. कथम् How एतानि can these be आत्म-विशुद्धि-
प्रतिपत्ति-हेतूनि the means of knowing the Self to be pure?
(Answer) : अवगम्यते It is known स्व-आत्म-विशुद्धिः that the
innermost Self is pure हि because एतेषु सत्सु these (i. e., the
three states) are there.

8. कथम् How अवगम्यते is it known? इति उच्यते In
reply it may be said that द्रष्टृत्व-अव्यभिचारात् as the
Consciousness of the Self has no exception to Its existence
एतेषु हि त्रिषु अपि स्थानेषु in any of these three states (It is
known to be pure).

9. इति चेत् If it be said व्यभिचरति that there is such an exception सुषुप्ते in deep sleep, तत् न we say it is not so. सर्व-लोकः for, all people निवारयति deny वृश्यम् एव the existence of *objects only* of knowledge तत्र अपि in that state. कथम् How? (for, everyone of them says), “अहम् I न did not उपलब्धवान् know किञ्चित् अपि anything at all अत्र सुषुप्ते in deep sleep experienced by me”, इति न वृष्टिम् but he does not deny the existence of *knowledge* in that state. तस्या: This knowledge, तर्हि therefore, सिद्धा is proved कूटस्थ-नित्यता to be eternal without any change अव्यभिचारात् owing to It having no exception to the continuity of (Its) persistence सर्वत्र in any of the states.

7. (Question) : How can these be the means of knowing that the Self is pure? (Answer) : The innermost self is known to be so because^a these are there.

8. (Question) : How is it known (that the Self is pure)? In reply it may be said that It is known to be pure as It has no exception to the continuity of Its persistence in any^b of the three states.

9. If it be said that there is such an exception in deep sleep we say “No”. For it is the existence of only the *objects* of knowledge that all people deny in that state but not that of *knowledge^c Itself*. (Question) : How do you say so? (Answer) : For everyone of them says, “I did not know anything at all in deep sleep experienced by me.” Knowledge, therefore, owing to Its persistence throughout all the states, is proved^d to be eternal without any change whatever.

1. Waking, dream and deep sleep. See para I. Part III.

2. See the following note.

3. When any of the three states is present the other two are not. That is to say no one of the states perpetually continues in its existence. But I who experience deep sleep experience dream and also waking. This fact shows that the Self persists throughout all the states. Hence, it is inferred that it is eternal without any change. See note I on the two following paras.

4. Knowledge, i.e., the Self. See Br. U. 4.3, 23-30.

5. By inference. See note 3, above.

अत एव न प्रमाणापेक्षा, असिद्धस्य हि वस्तुनः परिच्छित्तिः प्रमाणापेक्षा च, न त्वात्मनः, आत्मनश्चेत्प्रमाणापेक्षासिद्धिः, कस्य प्रमातृत्वं स्याद्यस्य प्रमातृत्वं स एवात्मेति निश्चीयते ॥ १० ॥ नन्वागमेनात्मा परिच्छिद्यते, नागमेनप्यात्मन्यध्यारोपितात्तद्भर्मनिवर्तनद्वारेण ब्रह्मात्मनोरेकत्वप्रतिपत्तिं प्रति प्रमाणत्वं प्रतिपद्यते निज्ञतिपदार्थद्वयस्यानिज्ञतिर्थाभिव्यञ्जकत्वेन, न तु फलरूपेण, स्वतः सिद्धत्वादात्मनः ॥ ११ ॥

10. अतः एव Therefore न the Self is not प्रमाण-अपेक्षा provable. हि For, वस्तुनः things असिद्धस्य non-eternal परिच्छित्तिः are limited by one another च and प्रमाण-अपेक्षा are provable, तु but न आत्मनः the Self is not so. कस्य स्यात् Who will प्रमातृत्वम् apply the proof चेत् if आत्मनः the Self प्रमाण-अपेक्षा depend on a proof सिद्धिः in order to be proved? इति निश्चीयते It is ascertained that सः one यस्य that प्रमातृत्वम् is the agent in applying the proof आत्मा एव is the Self Itself.

11. ननु If it be said that आत्मा the Self परिच्छिद्यते is proved आगमेन by the *Vedas*, न आगमेन अपि we say not

even by them (is It proved). प्रतिपद्यते The *Vedas* are regarded as प्रमाणत्वम् proofs प्रति with respect to एकत्व-प्रतिपत्तिम् the knowledge of the oneness ब्रह्म-आत्मनोः of *Brahman* and the Self अध्यारोपित-अतत्-धर्म निवर्तन-द्वारेण by way of negating the qualities of the non-Self superimposed on the Self. (For they are proofs) न फल-रूपेण not by producing an effect तु but अनिर्जात-अर्थ-अभिव्यञ्जकत्वेन by revealing the unknown meaning which is the identity निर्जात-पदार्थ-द्वयस्य of the known (implied) meanings of the two words, आत्मनः for, the Self स्वतः-सिद्धत्वात् is self-evident.

10. The Self is, therefore¹, not provable. For it is things non-eternal² and limited by one another that are provable but not so the Self. Who would be the agent in applying the proof if the Self were to depend on it to be proved³? It is ascertained that the agent in applying the proof is the Self Itself.

11. But it may be contended that the Self is proved by the *Vedas*. We say, “not even by them is It *proved*. They are considered to be proofs with respect to the knowledge of the oneness of *Brahman* and the Self by way of negating the qualities of the non-Self superimposed on the Self. For the *Vedas* are proofs not by producing an effect⁴ but by revealing⁵ the unknown meaning which is the oneness⁶ of the known (implied) meanings⁷ of the two words (Thou and That) inasmuch as the Self is self-evident.”

1. See note 3 paras 7-9. From the fact of Its continuous existence the Self is *inferred* to be eternal without change apparently in contradiction to the *Brihadaranyakopanishad* (4.4 20.) which says that It is not at all provable. But it is not really a contradiction. For, an inference

produces no *certainty* but only a *probability* with respect to the nature of the Self.

2. Nothing but *Brahman*, the all-pervading Principle, is eternal.
3. In that case all evidence will come to an end.
4. That is, not making *Brahman* an object of knowledge.
5. The characteristic of a proof is to make known the things that are unknown.
6. Thus destroying Ignorance by producing the mental modification 'I am *Brahman*'.
7. The indirectly expressed meanings of the two words 'Thou' and 'That' in the sentence 'Thou art That'. See verses 26-30, Sankara's *Vakyavritti*.
8. i. e., the Self which is *Brahman* and of the nature of knowledge Itself is not provable by another knowledge. See note I, paras 19, 20, Part II, and Br. U. 4. 3. 9.

सोऽहमिति स्मृत्या प्रतिसन्धानात्पुण्यापुण्यसम्बन्धाभावाच्च,
स्थानत्रयव्यतिरिक्तत्वं, नित्यत्वं, शुद्धत्वं, बुद्धत्वं, मुक्तत्वमविक्रियत्वमपरिलुप्तद्वक्स्वरूपत्वमेकत्वं चात्मनः ॥ १२ ॥

12. स्थान-त्रय-व्यतिरिक्तत्वम् That the Self is beyond the three states is reasonable प्रतिसन्धानात् because it is recognized to have no exception to the continuity of Its persistence स्मृत्या from the memory सः अहम् इति 'I am the same in all the states' च and पुण्य-अपुण्यसम्बन्ध-अभावात् also because It has no connection with virtue or sin. (And therefore) आत्मनः It is नित्यत्वम् eternal, शुद्धत्वम् pure, बुद्धत्वम् free from whatever is non-conscious मुक्तत्वम् free from Ignorance, desires and actions, अविक्रियत्वम् changeless, अ रिलुप्त-द्वक्स्वरूपत्वम् of the nature of Consciousness never going out of existence, एकत्वम् and is only one.

12. That the Self is beyond the three states is reasonable because It is recognized to have no exception to Its existence as one remembers that one is the same in all the states and also because the Self has no² connection with virtue or sin. It is, therefore³, eternal, pure⁴ and untouched by whatever is non-conscious; It is free from Ignorance, desires and actions, changeless⁵, of the nature of consciousness⁶ never going out of existence and is one⁷ only.

(This booklet is summarised in para 12 by enumerating the causes why the Self is to be regarded as eternal and changeless and practically concluded here. It should be remembered that it begins with the proposition that Self-knowledge is to be explained).

1. The memory. ‘It is I who am waking, dreamt and had deep sleep’.
2. Br. U. 4. 3. 22.
3. Because It is beyond the three states.
4. Ish. U. 8.
5. Sw. U. 6. 19.
6. Br. U. 4. 3. 23-30.
7. Sw. U. 6. II.

स्वानुभवेनैव मम सिद्धमिति जानाति विद्वान् ॥ १३ ॥

13. विद्वान् A man of Knowledge जानाति स्व-अनु-भवेन एव directly knows within himself मम सिद्धम् इति ‘I have attained Self-knowledge.’

13. A man of knowledge knows within himself that he has attained¹ Self-knowledge.

1. The knowledge of the nature of the Self according to the scriptures and reasoning described in this booklet is in this paragraph supplemented by the experience of a man of knowledge.

आचार्यप्रसादादज्ञाननिद्राप्रबुद्धः सकलसंसारविमुक्तो
विद्वान् ॥ १४ ॥

14. विद्वान् An aspirant after Self-knowledge अज्ञान-निद्रा-प्रबुद्धः wakes up from the deep sleep of Ignorance सकल-संसार-विमुक्तः and becomes completely free from the transmigratory existence आचार्यप्रसादात् by the grace of the Teacher.

14. An aspirant after Self-knowledge wakes up from the deep sleep¹ of Ignorance and becomes completely free² from the transmigratory existence by the grace of the Teacher³.

1. As old as time itself.
2. i.e., become free in this life and is never born again after death.
3. Who, according to the scriptures, is an embodiment of *Brahman* Itself.

एष आत्मज्ञानोपदेशविधिरेवं ज्ञात्वा कृतकृत्यो भवति,
नान्यथेति* ॥ १५ ॥

15. एषः This आत्म-ज्ञान-उपदेश-विधिः is one of the ways how Self-knowledge received from the Teacher may

*This word 'इति' not translated denotes completion. It signifies that there is nothing more to say. The substance of the whole of the scriptures has been given in these pages.

become perfectly convincing. एवम् ज्ञात्वा Only by *attaining*¹ this knowledge, न अन्यथा and in *no other way*, भवति one has कृतकृत्यः the acme of one's life and actions fulfilled.

15. This is how Self-knowledge received from the Teacher may become perfectly convincing.[†] It is only by *attaining*¹ this knowledge and in *no other way*² that one has the acme of his life fulfilled³.

1. Not only in ancient times but even now. See Br. U. I. 4. 10.
2. By no other means such as, *Vedic* action etc.
3. Bh. Gita 15. 20.

एवं वेदान्तानुशासनं वेदान्तानुशासनम् ॥ १६ ॥

इति चतुर्थः खण्डः

इति श्रीमत्परमहंसपरिव्राजकाचार्यभगवच्छङ्कर-
विरचितात्मज्ञानोपदेशविधिः समाप्त. ।

16. वेदान्त-अनुशासनम् वेदान्त-अनुशासनम् These are teachings of the *Vedantas* एवम् in this respect.

16. These are teachings¹ of the *vedantas* in this² connection.

Here ends A Way to the Perfection of Self-knowledge by the All-knowing Sri³ Sankara, the great Teacher and wandering⁴ *Paramahamsa*⁵.

1. Br. U. I. 4. 10. 4. 3. 7 and 4. 4. 7; Sw. U 3. 8. and 6. 15.; N.P.U. 6.; and so on. This word is repeated in the text to indicate that this treatise comes to an end here.

† See para I. Part. I.

2. i. e., that Self-knowledge is the only means to liberation.
3. This word is used before the name of a person to whom reverence is meant to be expressed.
4. It is his nature. Thus people get the benefit of his presence, company and teaching and thereby get liberated.
5. A man who has renounced worldly action and has the surest knowledge that he is no other than *Brahman* and that the universe is unreal.

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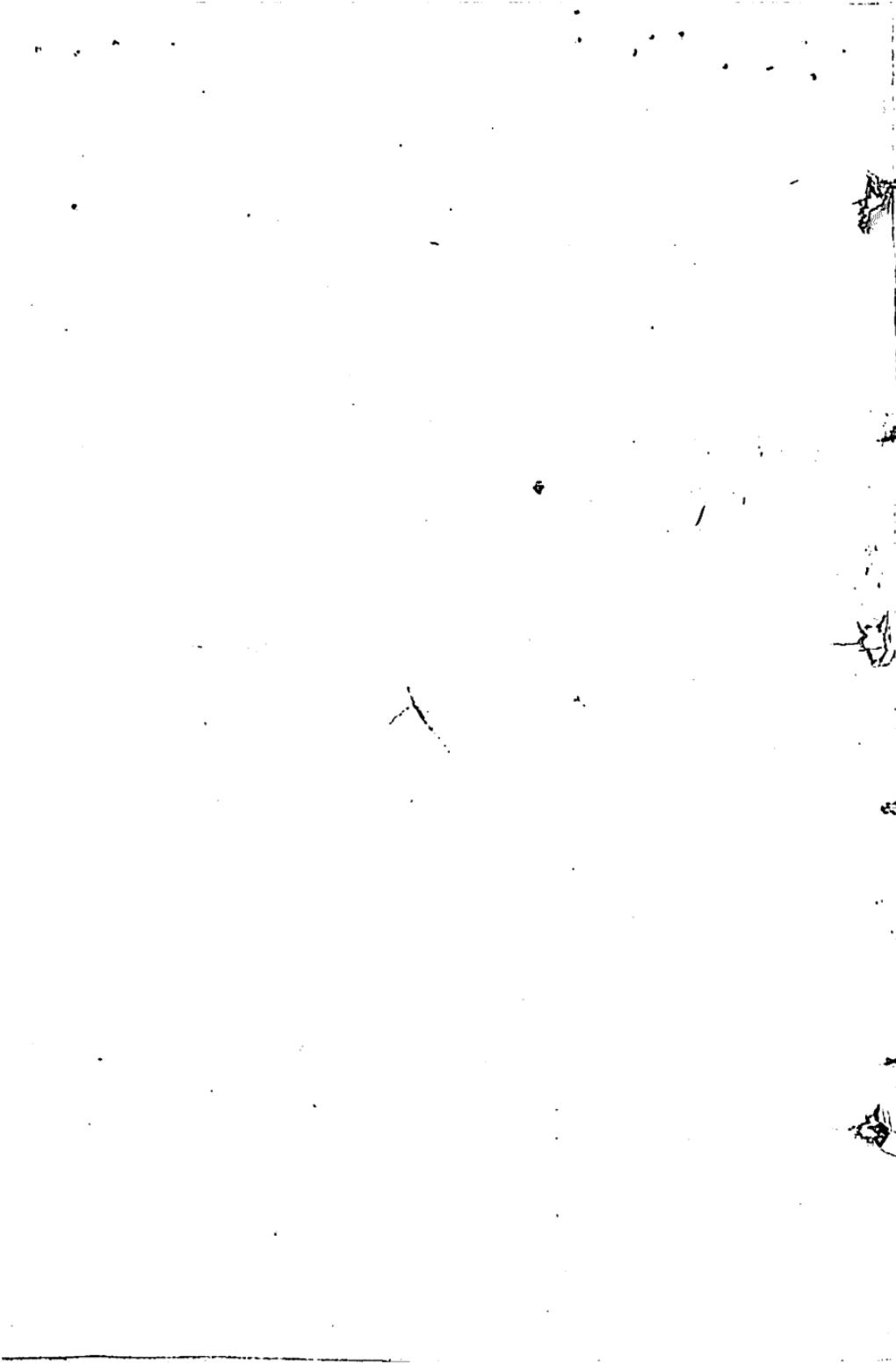
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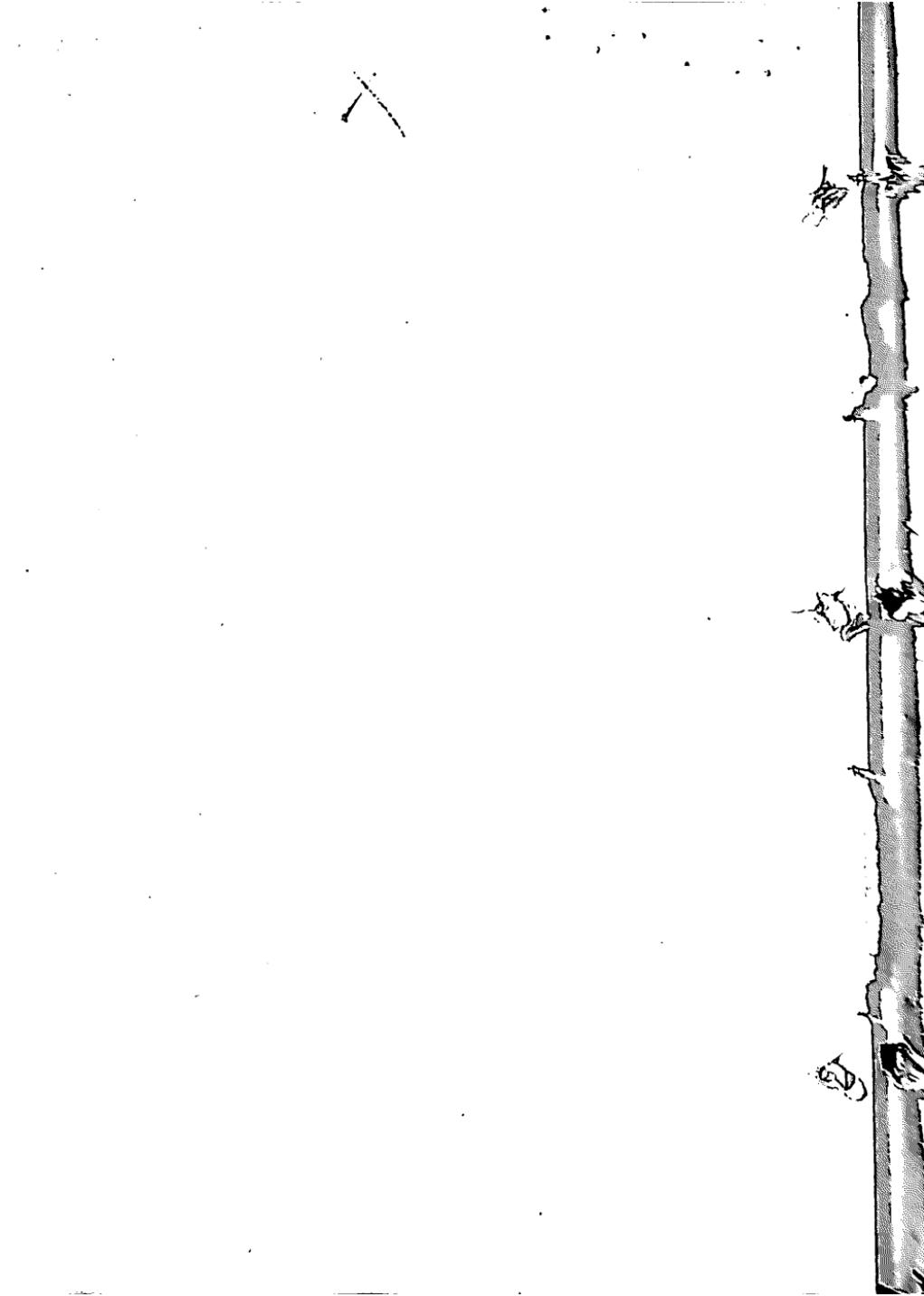
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**VAKYA VRITTI
OF
Adi SANKARA**

**TEXT WITH TRANSLATION
AND COMMENTARY**

BY
SWAMI CHINMAYANANDA

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Preface

Books that help us to open up and enter freely into the subtle world of thoughts, dealt with and severely expounded in the scriptures, are called Prakriya books. Sankara has authored many such elementary textbooks and prescribed them for the Vedantic students. Each of these books has a different and distinct standard; each is meant for a different type of student.

The most elementary text of this type can be Tattwa Bodh. The topics dealt with and explained in Tattwa Bodh are again elaborated on a large canvas in Atma Bodh. These ideas, discussed therein and vividly brought to us in these two readers in Vedanta, are spread in dazzling colours, on the high walls and wide ceilings of the splendidorous Palace of Knowledge, in Acharya's Vivekachoodamani.

The anxious teacher must have felt that though these three textbooks will introduce any student to a clear glimpse of the silent and peaceful fields of the Advaita philosophy, they do not fully initiate him into the subtle mysteries and irresistible beauties of the mystic statements of the Vedas – the Mahavakyas.

The Vedantin accepts the four Great Statements of the Vedas as the Mahavakyas. They define and declare the Infinite Brahman; they advise the seekers upon the means of gaining that Transcendental Experience; they faithfully reflect the student's own direct moments of realisation; and they echo the thunderous roar of the seeker's confirmation of the Self.

“Consciousness is Brahman” (Pragyanam Brahma) is the definition of the Ultimate Reality behind the ever-changing phenomenal world of things and beings. “That thou art” (Tat twam asi) is the teacher's advise. The student, in his seat of meditation, realises subjectively in himself that “this Self within is Brahman” (Ayam Atma Brahma). Last comes the hallelujah

that sings in the bosom of the now liberated-sage in the student, and he, in his sense of fulfillment and bliss immeasurable, confirms in a mad roar of joy and wonder, "I Brahman am" (Aham Brahmasmi).

Of these four Mahavakyas, the statement containing the entire instruction of the teacher is "That thou art". Therefore, this Mahavakya of mere three words must have, in its mysterious depths, packed an endless array of precious suggestions and an unsuspected volume of magnificent imports. An ordinary student, with all his studies of the Upanishads, may not be able to handle, all by himself, this mantra efficiently and effectively in his seat of meditation, unless he is helped to open this treasure-chamber, and is fully instructed how to enter and move amidst its fabulously rich, but confusingly laid out, labyrinth of thought.

Exposition of this pithy but pregnant sentence (vakya), is that which is accomplished by Adi Sankara in this lean-looking booklet of mere fifty-three verses, called "Vakya vritti". Here we have an exhaustive exposition (vritti) of the great statement (vakya), "That thou art".

The finite words, that constitute the elementary blocks, with which all languages are built, can never hope to express the Infinite, which is the theme of discussion in the subjective-science of the Self (Brahma Vidya). Therefore, the Rishis and prophets had an unenviable job indeed – to express the inexpressible, to describe the indescribable, to explain that which is really inexplicable.

The Self is experienced on transcending the mind and intellect; language is a vehicle for communication between intellects. Thus, words by themselves cannot fully express and efficiently communicate the Knowledge of the Supreme Self. This is an

accepted fact to all Rishis and prophets around the world who had provided us with the Scriptural Knowledge from different parts of the world and at different periods of history.

Yet, it is a pleasant paradox that we find so many scriptures, each one of them, a perfect masterpiece of literature, communicating the mystic experiences of the great masters. Naturally, though the scriptures borrow and use the prevalent language of its age and the idioms popular at that time, in the area of its birth, yet, the words must have some subtle suggestive mystery about them all their own, if they were to describe the indescribable. Hence, the unique style of all scriptures in the world.

To explain this underlying suggestiveness, which is never so readily obvious to an unprepared student, there must be a special study of the unique techniques employed in the sublime literature of the scriptures. This is very well brought out to the student's understanding in the Prakriya books. With the thoroughness of an artist, with the precision of a scientist, with the delightful delicacy of a flower opening in your courtyard, all by itself, while nodding to the warm breeze in the springtime garden – Sankara in his Vakya vritti, dissects the statement, "tat twam asi", and reveals its depth significance to the student. The Mahavakya clearly indicates that the Self in him is the Self everywhere, the Brahman.

The meaning of the words (vakyartha) helps us to get at the meaning of the entire sentence (vacyartha), and the text that explains and demonstrates clearly the depth-meaning (lakshyartha) of a pregnant and sacred scriptural statement is called Vakya-vritti.

The quest in Vedanta is purely subjective. The seeker is searching to discover his own essential identity with the Self: who is he who is expressing so constantly through his own body,

in all his worldly encounters ? The world is the field of his play; the body is his "tool-kit" with which he contacts the fields of his experiences around him. Then, who is he who is using his body and living his life of joys and sorrows eked out from the world outside?

A searching intellect may come to feel that he is the mind. But his mind is also regulated, controlled and guided, by his intellect. So then, can he be, in essence, his intellect ? As we deeply ponder over, is it not a fact, that we are conscious of our own intellect and its endless dance of ideas..... Therefore, the knower-of-the-intellect must be the essential factor in me ! This Consciousness that illumines the thoughts and emotions must be the ultimate me in my own bosom.

This "Witnessing-Consciousness" is "thou" in the Mahavakya. The Reality – the Changeless Substratum supporting the universe of names and forms – the Great Grand Ground upon which the world-play is going on—"that is Brahman". The vedic declaration, with surging conviction and doubtless courage, asserts, "that thou art"; Brahman alone is your essential nature.

In order to make this declaration bless our individual life, each student needs some help: a kind of 'initiation'. This much abused term 'initiation' is dangerous as it today suggests to the common man some ritualistic phantasia, a convulsion of some comic religious pageantry, or a mysterious touch that accomplishes a staggering miracle-by the teacher upon the student! These are all sheer poetic exaggerations, mere psychological props helpful, perhaps, to the emotional students, some powerful suggestions necessary, perhaps, to sentimental types.

The rational, alert and sharp intellects, however, understand 'initiation' as that by which the teacher guides the student's entire mind's attention to a more subtle, creative source in the

student himself – beyond all perceivable, known fields: including his own personal thoughts and emotions. This process is called meditation. All these fifty-three verses are to be recognized as so many exercises in meditation – and not merely verses to be studied and intellectually digested.

On awakening to this state of the Self within, the seeker realises the Brahman. Such a man, liberated-in-life, lives in an undisturbed state of peaceful recognition of his true identity with Brahman: Sahaja Samadhi. Never can the Realised One ever more come to live identified with his body-mind-intellect-complex, and play again the fool, as an individualized-ego (Jiva), in the world of things and beings.

The liberated-in-life (Jivanmukta) certainly lives amidst us, as one of us, perceiving equally well our familiar world. Only he sees the world now, after realisation, in a new light, as an expression of the very Self in him. He cannot be any longer fascinated by the beautiful objects and the charming beings. Not that he runs away from the world; he lives and acts amidst us not as a slave to the happenings but as a saviour of the age and man.

He
accepts everything
and
he rejects nothing;
he
reflects everything,
yet,
he keeps nothing,
like a mirror!!

TORANTO,
(Canada),
Aug. 8, 81.



in all his worldly encounters ? The world is the field of his play; the body is his "tool-kit" with which he contacts the fields of his experiences around him. Then, who is he who is using his body and living his life of joys and sorrows eked out from the world outside?

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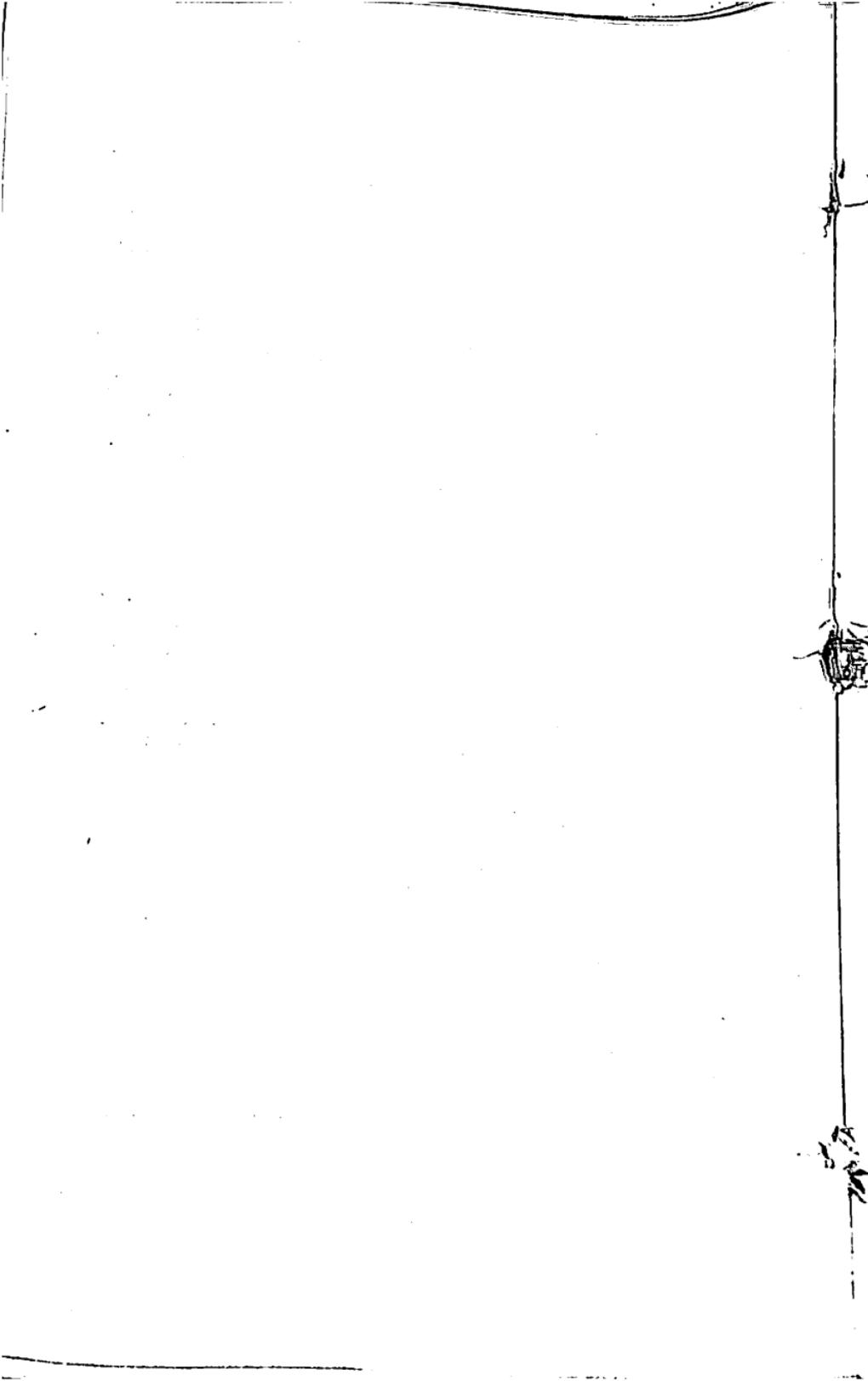
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VAKYA VRITTI

Introduction

As an inspired missionary, Adi Sankara could not rest content with merely producing exhaustive and splendid commentaries upon the Upanishads, the Geeta, and the Brahma Sutras. He was anxious to communicate this knowledge to the children of the Rishis, the spiritual seekers of the world. In his infinite love, he conceived many textbooks, to serve the need of students at different levels of intellectual understanding on the subtle meaning of the texts and the techniques for the seekers' spiritual progress within. Here is a short, fifty-three-verse-text meant for students who had already cultivated in themselves the necessary inner purification to take-off into contemplative flights.

Through devotion and dedicated service of the world around, when the inner psychological extrovertedness gets curbed, the mind gets surcharged with its own dynamism. Such an alert and quiet mind manifests its contemplative faculties, and to such a contemplative student Sankara is prescribing the direction of his take-off.

The Upanishads have given out the four 'great statements' (the Mahavakyas), and Vedantic students of contemplation reach out to new dimensions of awareness, through steady and intense contemplation upon the deep and inner significance of these intuitional statements. Of these four statements, in this textbook the discussion is on "That Thou Art," ("Tat Tvam Asi").

Bhashya is a literature in which the Acharya not only explains every word in the mantra (statements of the scriptures), but also explains his own words, in as much as he has to logically convince the students why he has interpreted words of the mantra as he has done.¹

But to explain each word in the mantra as lucidly as the teacher can, is called a "vritti".² When these vrittis are again commented upon and brought out vividly to the total understanding of the student, at his level, the literature is called "vartikam"³

Here is Vakya Vritti. A book conceived and given out by Sankara in the form of a dialogue where a student approaches a teacher, with a confession that the statement "That Thou Art" doesn't add up to any vivid understanding in his mind. The teacher, with all love, is patiently elucidating what exactly the scripture means by the words employed in this significant sentence'.

Mahavakyas came bursting forth from the intuitive great masters out of their own direct experience of the one Eternal, Universal Substratum, whose play is the worlds of names-and-forms, all experiences and happenings. Through contemplation and meditation, when the Rishi transcends his mind and gets awakened to the pure state of Brahman, and when such a teacher is approached by a student, seeking the knowledge of this Reality, in fact, there is no way in which the teacher can effectively communicate with the student. The Upanishadic masters

१. सूत्रार्थी वर्णितं यत्र २. सू-त्रस्य अर्थविवरणम् - वृत्ति
पदे सूत्रान्त सारिभिः : वृत्तिं वेदयति - इति वातिकम्
स्वपदानि च वर्णन्ते ३. वृत्ति - विवरणम्
भाष्यं भाष्यविदो विदुः :

and the Vedantic teachers do successfully help the student through a special technique, and hence the need for our surrender to our teacher, devotion to the Lord, and the total obedience to the guidelines indicated by the teacher.

The first effort of the teacher is to make the student himself contemplative, and when he has gained a contemplative mind, he becomes fit for this great initiation. When such a fit student approaches the teacher, the teacher clears his doubts and expands the theme, differently to different students, depending upon the student's background, his present state and his mental abilities and intellectual comprehension.

We have, in this short booklet, many hints given to indicate the qualities that the disciple should cultivate, which can help him to gain the right knowledge. The student enquires, very minutely, the significance of the words used, and the teacher patiently, elaborately, almost exhaustively, explains each word so that the statement contained in the sentence may become very clear to the contemplative seeker.

When the teachers use words in the scriptures, they are compelled to use words that have already gathered certain common significance, by the long usage of them in the society. He has to use those very same worn-out words, but the student has to be lifted from the obvious meaning, and helped to recognize the deeper significances hinted at with these words, by the rich mind of the awakened masters. Therefore, in this short book Sankara indicates how to reject the superficial meaning and reach at, through its significant suggestiveness, the voiceless state of the pure Essence behind the Universe.

The poem concludes with a peroration, for the purpose of emphasis, that the student should not ever overlook, or give up,

delightful practice of virtues of self-control and repeated study of the scriptures, until they come, by themselves, to the firm and vivid understanding of the state described in the scriptures as "I am Brahman" (Aham Brahmasmi). The grace of the scriptures and the masters can not only guide and lead us when we are confused, but support us enroute when we are weary and tired, and remove all obstacles, to make it a pleasant pilgrimage to the Higher, the Timeless and therefore, changeless, birthless, deathless, undecaying, eternal, immortal, imperishable, etc. A purified mind, at its seat of meditation, rides along these thoughts in the early states of contemplation, and when it gets soaked with these thoughts, it gathers greater meditative poise and in those moments of inner peace and knowledge the mind disappears into the vision—the Infinite, the Non-dual Brahman.

An Exhaustive Explanation (of the Statement (“That Thou Art” (Tat Twam Asi)).

Before undertaking any great work in the classical language, especially when the teachers deal with spiritual matters, it is not only a tradition but a necessity that they invoke the Lord and surrender themselves in devotion at His feet. To dehypnotize the mind from even vague traces of ego is to cleanse the mind totally, to let the Higher in the master flow out without being conditioned by the mind through which the message is gurgling out. Here Sankara starts the work Vakya Vritti, with the two opening verses, invoking in meditation the infinite Brahman, and surrendering in devotion to the teacher and guide on the path.

सर्गस्थितिप्रलयहेतुमचिन्त्यशक्ति
विश्वेभरं विदितविश्वमनन्तमूर्तिम् ।

निर्मुक्तबन्धनमपारसुखाम्बुराशि
श्रीवल्लभं विमलबोधघनं नमामि ॥ १ ॥

I bow down to that Pure Consciousness Divine—a shoreless ocean of happiness, which is All-pervading (Vishnu), the Beloved of Shri, the all-knowing Lord of the Universe, assuming endless forms and yet ever-free, having an inscrutable power to become (apparently) the Cause of creation, maintenance, and dissolution of the universe.

The state of Pure Consciousness reveals itself to us when we transcend the limitations imposed upon ourselves due to our identifications with our equipments of experiences. The body, the mind, the intellect are the only sources that spew out for us our endless sorrows, anxieties, and disturbances. Thus, in terms of the student's own experiences, in his present state, as a limited ego, the teachers of the Upanishads try to point out the Supreme State, only as a "shoreless ocean of happiness".

Limitations from shape and form, incapacities and in-capabilities, with emotional and intellectual qualities, are all suffered in the ego-state alone; just as the walls of a pot appear to limit space into a temporary identity as 'pot-space'. When the pot is broken, the pot-space realizes its total identity with the universal-space. The Lord, the Infinite Consciousness, in His pure nature, is Vishnu, the All-Pervading.

Being the substratum for the entire world of matter and its glories (Shri), this limitless bliss-state of Pure Awareness is considered as the very enlivener of matter, the Lord of Shri (Shri Val labha).

Just as a post appears, to a deluded one, as a person standing, a tree, a robber, a mugger, or a ghost, yet the post has not changed at all; just as millions of waves may arise, clash among themselves and disappear, yet no change has happened to the ocean, deep in its depths – so too, all these endless varieties of names and forms that constitute the universe are all appearances of an apparent disturbance in the Infinite Consciousness. The plurality of names and forms, and their destinies of joys and sorrows, all clamourously happen in noisy confusions upon the changeless substratum, the Pure Existence, ever free from them all. The sufferings of a dreamer cannot affect its substratum – the waker's mind. Hence, Sankara indicates the Infinite Self, the

Brahman, as assuming endless forms, and yet ever free.

This divine Self, in Its inscrutable power of deluding Itself, comes to identify with the world of change and becomes thereby, as God, the cause of creation, maintenance, and dissolution. As in the microcosm, so in the macrocosm; in my mind I create my thoughts, I maintain them, and I destroy them. The Infinite Consciousness, identifying with the 'total mind and intellect', becomes thus apparently the Creator, Sustainer, and Destroyer of the universe, the God, the Cause of the Universal Play.

This delusory power is inherent in every one of us. The 'non-apprehension' of Reality compels the mind to project its own illusions, the hosts of its 'mis-apprehensions'. Technically, in the science of Vedanta, this 'non-apprehension and its consequent mis-apprehensions' are together called as 'ignorance' (Avidya) in the microcosm. In the macrocosm, this very same inscrutable power is indicated by the technical term, 'Maya'. The Consciousness functioning through my Avidya becomes the sentient sense-of-individuality in me. The same Infinite Consciousness functioning through Maya appears in our judgement as God, the Cause of the universe and its constant state of change.

The concept of the limited ego (Jivā) and the concept of the Lord of the Universe, God, are both superimposed upon the Brahman. I bow down to that Pure Consciousness Divine.

यस्य प्रसादादहमेव विष्णु-
र्मर्येव सर्वे परिकल्पितं च ।
इत्थं विजानामि सदात्मरूपं
तस्याख्यन्नपद्मं प्रणतोऽस्मि नित्यम् ॥ २ ॥

2. Again and again I Prostrate at the feet of my Guru, by whose grace I have come to realize, "I alone am the All-pervading Essence (Vishnu)", and that "the world of multiplicity is all a super-imposition upon myself."

To tune up our mind with the teacher is the only way to set ourselves for perfect communication with his words. After all, we have gone to the teacher to gain knowledge and arrive at wisdom. This subjective theme is not something that the teacher can transfer into our comprehension, as in an objective science, because this is a State transcending the equipments of the body, mind, and intellect. Through contemplation alone we gain the necessary poise in ourselves to glide away from our misconceptions and arrive at the Self-knowledge.

I again and again prostrate, is not a mere repeated physical act of prostration, but it is a continuous (nityam) attitude of surrender to the teacher's instructions and guidance.

It is only through a process of perfect tuning-in that we come to experience a wave of refreshing sense of holiness and quietitude in our otherwise disturbed and ugly bosom. The flooding in of this new sense of satisfaction, and a cheerful indifference with everything else, creates a mood which is most conducive for creative listening and transforming contemplations. In this inner attitude, one's mind brings to expression new powers of comprehension and vision, and the devoted student recognizes them all as some inexplicable blessings arising from the grace of the teacher.

By guru's grace alone, the student arrives at his true knowledge culminating in the wisdom "I alone am the All-pervading Essence i.e. (Vishnu").

From this awakened State, the dream of plurality of things and

beings and their dynamic actions are all recognized as something which was merely superimposed upon Me alone. In the “non-apprehension” of the true nature of a thing, the mind projects illusory visions, and these delusory perceptions provide all our sorrows of existence.

I prostrate again and again to my teacher, by whose blessings alone I have come to awake to the state of Self, wherein I realize that the world perceived by me in my ego-state was all illusory misconceptions of a restless intellect and a disturbed mind.

तापत्रयाक्सन्तप्तः कश्चिदुद्धिरनमानसः ।
शमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति ॥ ३ ॥*

अनायासेन येनास्मान्मुच्येयं † भवबन्धनात् ।
तन्मे संक्षिप्य भगवन्केवलं कृपया वद ॥ ४ ॥

3. Scorched by the blazing sun of the three miseries, a student---dejected with the world and restless for release, having cultivated all the means of liberation especially such virtues as self-control, etc---enquires of a noble teacher:
4. “Merely out of your grace and mercy, holy Teacher, please explain to me briefly the means by which I may easily get liberated from the sorrows of this bondage-to-change”.

Every living being has to go, unavoidably, through endless miseries and they have all been classified under three heads: a) miseries arising from unknown sources ('hand-of-God') are

technically called as adhidaivik; (b) miseries arising from known sources (world of things and beings), but over which I have no control now, in Vedanta called as adhibhautik; and c) miseries that arise subjectively from my own body and mind, indicated in the scriptures as adhyatmik.

Majority of us, in our frantic pre-occupations with discovering temporary remedies for these, are often not even fully conscious of our own miseries. To feel defenseless against the scorching sun of the threefold miseries, is a deep and painful despair with the world around him. Then a State described as blissful, the student starts seeking the spiritual path that promises 'the end to all miseries'. He cultivates in himself all the necessary qualities required for taming and disciplining his mind. Such a disciplined mind-and-intellect alone will have the ability to grasp the rich significance and deep suggestiveness in the mystic master's crisp statements, to reflect upon them and to lift himself beyond the misty realms of his own mental confusions. With a quiet mind he contemplates upon the suggestive-meaning of the pregnant 'great statements' and arrives at the goal indicated by the masters of the Upanishads.

The qualities that would quieten the mind and help it to conserve its own entire vitality are prescribed in Vedanta as the four-fold qualifications (*Sadhana Chatushtaya*).

It is not only that the disciple must have all the necessary physical and mental qualities, but a true teacher also must have certain unavoidable accomplishments. He must be well-established himself in the Higher knowledge – the Self. It is not sufficient that he has the erudition and scholarship in the words of the texts of the scriptures, and therefore, here Sankara qualifies, a true teacher as 'a knower of Brahman' (Sadguru).

The knowledge of the Self is the immediate means, that helps the

student to awake from all his confusions. Without the prescribed qualifications, Self-knowledge, which is the theme of the Upanishads, which is the subject matter of the teacher's discussions, will not be received by the student in its right perspective and true significance.

When this knowledge is not complete and the student is not rich with the necessary qualifications, his own mental agitations become insurmountable obstacles on his path. Once these means of liberation come, the path becomes clear and 'I may easily get liberated from the bondage of change'.

To understand the meaning of the words of the great statements (mahavakyas*) and to dwell upon their deeper significance, is the most direct way to Self-knowledge, wherein the pilgrimage of the seeker is easy; pleasant, and immediate (anayasena).

गुरुरुवाच

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते ।
इदं तदिति विस्पष्टं सावधानमनाः शृणु ॥ ५ ॥

The teacher said:

"Your question is valid, and so very clearly expressed. I shall answer it exhaustively to make it as vivid to you as though you are seeing it near".

* The mahavakyas are four in number:

- 1) "The Self, Pure Consciousness, is Brahman",
(Pragnanam Brahma) – Aitreya Upanishad;
- 2) "That Thou Art", (Tat Tvam Asi) – Chandogya Upanishad;

3) "This Self is Brahman", (Ayam Atma Brahma) –
Mundaka Upanishad;

4) "I am Brahman", (Aham Brahmasmi) –
Brhadaranyaka Upanishad.

Number 1 gives a definition of Brahman (Lakshana Vakya); number 2 is the statement of advice (Upadesha Vakya); the 3rd is the direct experience of the student in his meditation seat (Anubhava Vakya); and the last is the roar of realization echoed through the attitude in which he lives thereafter, "I am Brahman" (Prasthava Vakya).

We are able to conceive a doubt and express it vividly only when we have given enough thought to it in our own mind. A vague suspicion of the possible presence of a misty doubt, somewhere at a distant corner of our mind, cannot be clearly captured in our thoughts, and therefore, we always fail to express them eloquently. Sankara here is so fully satisfied with the question, "so very clearly expressed", that he characterizes it as, "your question is very valid". From the standpoint of a man of greater erudition the question may perhaps sound foolish, but to the student, at his present level of understanding, it is very valid, and, therefore, the teacher applauds and cries "excellent" (sadhwi).

The teacher promises, "I shall answer it exhaustively and vividly (vispashtam). He promises that his description can bring the knowledge as vividly to the student as though "you are seeing it near (Tat-idam-iti)".

The nature of Reality, which is at this moment beyond the comprehension, and so appears to the student as something far away; hence the pronoun 'that' is used. When it becomes his own direct knowledge, it will seem very near, as the very being in the very student, "nearer than the nearest"; and hence, the pronoun

‘this’. The teacher promises that if the student is faithful and ready to put forth the required efforts diligently, the subtle knowledge of the Self can be brought into his immediate, direct experience as “That is this” (Tat-idam-iti).

In order to impart this subjective knowledge, since it is not an easy transference of some clear information available in some textbook somewhere, nor is it even an intellectual conclusion arrived at by the teacher, the communication of this knowledge cannot be successfull, unless the student himself directs his entire inner attention to the State of Self, which at best can only be indicated by the teacher. Hence, the teacher implores, “listen to me with a quiet and alert mind”.

Hearing is merely the physical function of the sense-organ of audition. It is only when we bring to what we hear a quiet and alert mind, can we digest and assimilate what we have heard, and turn our attention to the State of Pure Being, which is being indicated by the master, as ever-present at the core of our own inner personality.

What exactly is this magical explanation which is an inescapable, sure means of liberation, is being now indicated in the following verse.

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः ।
तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम् ॥ ६ ॥

- 6 Direct knowledge of that total identity between the individual-Self and the Universal-Self, stemming forth from the Vedic statements such as “Thou art that”, etc., is the immediate means to liberation.

That which triggers us into a new state of exploration into ourselves, which will uplift us from our present State of Consciousness to the very knowledge of the Self, is, naturally, the most direct means of liberation, and to a life of total freedom from all the miseries that we suffer in the realm of change. Buffeted by the endless demands of our physical and mental equipments, stormed by the tides of problems provided by the challenging situations in the outer phenomenal world, over which we have no control, we come to feel desperately exhausted, and experience that we are helpless slaves to life's happenings. Thereafter to seek a freedom from this tight cocoon of sorrows becomes an imperative urgency to any intelligent seeker (mumukshu).

The immediate means can only be direct-knowledge; for it is the "non-apprehension of Reality" (Ignorance that breeds "misapprehensions"). The sorrows of Samsar arise out of our false identifications with the wrappings of matter around and about us.

The Light of Consciousness, caught up in, and playing through, our physical, mental, and intellectual equipments, functions as a sentient entity—the Perceiver-feeler-Thinker-I—and this ego-centric sense of individuality is defined as the 'individualized-Self' (Jiva-atma). When an individual rediscovers that, in essence, the individualized-Self, the ego in him, is nothing other than the Universal-Self (Param-Atma), his ego ends and along with it all his delusory sorrows must cease to be.

In order to arrive at this new dimension of understanding, we have to re-educate ourselves and realign our values. This is achieved in Vedanta by a careful analysis of the words in the great Vedic statements, such as "Thou art that", etc.

These statements are sparkling flashes of intuitive wisdom that

flare up in the inspired words of the great Masters. They are mystic statements, and therefore, they really speak more than what we hear—they mean more than what meets our ears.

This entire short booklet is an attempt of Sankara to guide the comprehension of the student, through the mysterious and silent corridors of their suggestiveness into the vast, sunny courtyard of his own fuller understanding of his true identification with the Real-Self.

This rediscovery, arrived at through contemplation, undertaken by one's own well-purified inner equipments, is the immediate means of liberating oneself from all illusory, personal misconceptions.

शिष्य उवाच

को जीवः क. परश्वात्मा तादात्म्यं वा कथं तयोः ।
तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत् ॥ ७ ॥

The disciple said:

- 7 “What is the individualized Self? What, then, is the Universal Self? How can they both be identical? And, how can statements like “That thou art” discuss and prove this identity?”

In all objective sciences, on hearing a statement made, if we know the language, to a large extent we shall understand what the speaker is talking about, especially when the speaker is well-disciplined in his logical thinking processes and clear in his presentation. Here is a statement, “That thou art”. The pronoun ‘that’ is often used for something far away, and the word ‘you’

(thou) is again a second person pronoun. How can the statement indicate any identity between two pronouns--one a second-person pronoun and another a third-person pronoun?

The statement when declared, I do hear; but it does not speak to me. How can such a statement discuss and prove, to my personal understanding this identity?

The student is reading the statement, and trying to grasp it through the dictionary meanings of the words employed. In our everyday worldly transactions, language is employed only for its superficial and direct meaning. This everyday-language is being employed by the Masters to express their sublime mystical experience. This is achieved through the suggestiveness of these words, and such a unique usage of ordinary words, has given rise to the scriptural style, and world's mystical literature.

An uninitiated student's confusion is totally valid and it is right that he should fail to grasp its full significance.

Hence, the teacher, in the following verse, in all sympathy, concurs with the student.

गुरुस्वाच

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि ।
यस्त्वं पृच्छसि मां कोऽहं ब्रह्मैवासि न संशयः ॥ ८ ॥

The teacher said:

8 I shall answer your question. Who else can be the individual Self (jiva) other than yourself, that asks me this question, "Who am I?". There is no doubt about it. You alone are the Brahman.

Doubts in the mind of the student, with their compelling urgency, can destroy in a flash, all his inner poise and attention. It is an inner emergency situation. Help must reach him instantaneously. Therefore, the teacher immediately assures the student that there is a solution for this confusion in him: I shall answer your question. This assurance of the teacher, as though by a wave of a magic wand, compels the rising mental storm to subside, and the student feels composed and comforted. To that attentive student, who has been thus consoled, the teacher announces the Pure Truth, raw and unvarnished, which can, in some cases, ditch the student, if he is not fully prepared, into a greater embarrassing confusion!

Such shocks are repeatedly given to the students in Vedanta-discipline to drive home to him that it is not a purely intellectual investigation. The student himself must be prepared to wing forth through contemplation, and arrive at his own awakening into this state indicated by the words of "the great statements"—(Mahavakyas).

You yourself—who expresses this doubt, and asks me "Who am I?"—in essence, you yourself are Brahman.

The doubt rose as a disturbance in your rational thinking. The Consciousness in you illumined this doubt. Then you communicated to me that doubt, which you became conscious of, with your words, "Who am I?". If this Consciousness were not there in you, you would not have been aware of the doubt, and so there would have been no doubter in you. This Consciousness in you that illuminates your doubts is the One Consciousness which is in all bosoms, illuminating their specific thought disturbances. Naturally, therefore, the teacher, who is so well-rooted in this sense of identity with the Supreme Consciousness, directly answers his disciple that the questioner himself is Brahman.

In his infinite devotion to the teacher, and rooted in his firm faith in the master, the student understands that, even though the Truth has been revealed, he is not able to grasp its total import, and therefore, daringly continues his enquiry.

Other than you, else can be the limited ego (jiva)? No one says that the body is me; everyone understands that this body is mine. True. Whose? The entity to whom they (the body, mind and intellect) belong, is the limited ego-personality in you, denoted by the first-person singular, 'I'.

For the happiness of this ego, each one exists and functions. The inert equipments, all by themselves, cannot feel the happiness...who, then in you, experiences the happiness? It must be a sentient entity in yourself. That sentient one, who is

your own individual personality, must be the 'ego' in you, and
this is the 'I'. Hence both the doer (karta) and the

its own entire vehicle, must have certain qualifications (Sadhana Chatusmaka).

It is not only that the disciple must have all the necessary physical and mental qualities, but a true teacher also must have certain unavoidable accomplishments. He must be well-established himself in the Higher knowledge – the Self. It is not sufficient that he has the erudition and scholarship in the words of the texts of the scriptures, and therefore, here Sankara qualifies, a true teacher as 'a knower of Brahman' (Sadguru).

The knowledge of the Self is the immediate means, that helps the

a bridegroom. After marriage, a husband; and as a husband, you cannot avoid being the son-in-law of her father, a brother-in-law of her brother--and yet, in and through all these relationships, you are nothing but Mr. Babu. The Pure Consciousness functioning through the equipments (BMI), becomes the individual-Self (PFT). Even so, you are nothing but Brahman.

शिष्य उवाच

पदार्थमेव जानामि नाद्यापि भगवन्स्फुटम् ।
अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद ॥ ९ ॥

The disciple said:

9. Not even the word meaning do I fully grasp clearly; how can I then comprehend the significance of the sentence, "I am Brahman"?

When I hear even a simple sentence in a foreign language, I do not comprehend any sense in it, because the meaning of the words employed therein are dumb noises to me and do not convey any meaning at all.

Without sound, word is not possible; true. But sound without meaning is only some rattling noise. Only when sounds have an accepted meaning for two people can they become words, and when such meaningful words are arranged in a grammatical sentence, they can fairly convey the idea the speaker is trying to communicate with the listeners.

When even the significance of the words used is not clear to me, how can I grasp the total import communicated by the sentence?

In his infinite devotion to the teacher, and rooted in his firm faith in the master, the student understands that, even though the Truth has been revealed, he is not able to grasp its total import, and therefore, daringly continues his enquiry.

Other than you, else can be the limited ego (jiva)? No one says that the body is me; everyone understands that this body is mine. True. Whose? The entity to whom they (the body, mind and intellect) belong, is the limited ego-personality in you, denoted by the first-person singular, 'I'.

For the happiness of this ego, each one exists and functions. The inert equipments, all by themselves, cannot feel the happiness....who, then in you, experiences the happiness? It must be a sentient entity in yourself. That sentient one, who is your own individual personality, must be the 'ego' in you, and this alone is the jiva-factor--at once, both the doer (karta) and the enjoyer (bhokta).

The inert equipments are many, but the sentient, vital Presence should be the same in all equipments. This Pure Self, caught up in the endless changes of moods and thoughts in your mind, appears to be ever-changing and restless, the ego, limited and bound by its own thoughts.

This "mis-apprehension" arises out of the "non-apprehension" of your Essential Nature, as Pure Awareness. When this "ignorance" is removed by the Knowledge of the Self, all the "mis-apprehensions" of the miserable jiva-hood ends, and it awakes to realize its true, infinite nature as the One Self. From the unique standpoint of Pure Wisdom does the teacher assert that "you yourself are the Brahman".

Let us say you are Mr. Babu, an intelligent and successful son of your father. When you are going for your marriage, you become

a bridegroom. After marriage, a husband; and as a husband, you cannot avoid being the son-in-law of her father, a brother-in-law of her brother---and yet, in and through all these relationships, you are nothing but Mr. Babu. The Pure Consciousness functioning through the equipments (BMI), becomes the individual-Self (PFT). Even so, you are nothing but Brahman.

शिष्य उवाच

पदार्थमेव जानामि नाद्यापि भगवन्स्फुटम् ।
अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद ॥ ९ ॥

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When even the significance of the words used is not clear to me, how can I grasp the total import communicated by the sentence?

Holy Sir, you insist that the statement, "That thou art", can reveal the full Knowledge of the Self, and this contemplation upon its mystic suggestion is the immediate means for the ultimate spiritual experience, the Self-Knowledge. Certainly, I do hear the words of the great statement (Mahavakya), but its words do not speak to me. Hence, I am not able to dwell upon the total identity of 'that' and 'thou' as employed in the declaration.

Thus, when you say, in your infinite kindness, "I alone am Brahman," I honestly cannot comprehend the vast significance suggested by your simple statement. So please explain the words employed here elaborately to me.

The student is seeking more and more explanations in his attempt at a deeper enquiry in this dialogue between the teacher and the taught. The sympathetic teacher gets a glimpse of the quality of the student and, accordingly, the teacher elaborates his explanations. A true teacher is never tired of helping his students.

गुरुर्लवाच

सत्यमाह भवानत्र विगानं* नैव विद्यते ।
हेतुः पदार्थबोधो हि वाक्यार्थविगतेरिह ॥ १० ॥

The Teacher said:

10. "You have said the truth when you complained that the knowledge and understanding of the meaning of the words employed in a sentence are indeed the cause of the understanding of the full significance of the sentence. And there are no two opinions about it."

The word-meaning (padartha) is the beginning stage of grasping the total significance of any complete statement (vakyarth). Without the word-meaning, no one can comprehend the significant idea indicated by the sentence; the word-meanings alone can add up to the idea expressed in a statement. Thus, there is an intimate relationship between the exact meaning of the words employed and true import communicated by a total sentence under any study. There are no two opinions about it (vigaanam).

Again, the same word may often have different shades of meaning. The student has to reflect upon and decide correctly the exact shade of meaning, most suited, in the context of the general thought development. Ascertaining intelligently the exact connotation in which the words are used by the author in a sentence is the secret of correctly arriving at the actual idea conveyed by the given sentence. For example, if the word "bark" is in a sentence, according to the context, the student must decide whether it is the bark of a tree or the bark of a dog. Else the true meaning of a sentence like, "The bark at my window woke me up", cannot be intelligently interpreted. My dear child your complaint is true and nobody can contradict this (Vignaanam).*

All these suggestions are implied in the disciple's demand for the exact meanings of the words employed in the great commandment, "I am Brahman" (Aham Brahmasmi).

The teacher feels extremely gratified at the sincerity and alertness of the student as revealed in the audacity and honesty in questioning thus the teacher. Such valid questions, when they come from the students, serve as windows through which the teacher peeps in and observes the subtle thinking-processes in the intellect of the student. Once satisfied, the teacher starts his elaborate explanations for the specific words.

अन्तःकरणतद्वृत्तिसाक्षिचेतन्यविग्रहः ।

आनन्दरूपः सत्यः सन्किं नात्मानं प्रपद्यसे ॥ ११ ॥

11. “Why do you not recognize your own Self, which is an embodiment of Eternal Bliss-Essence, the Witnessing Light that illumines the inner equipments and their functions?”

From this verse onwards, through some sixteen verses,¹ the teacher explains the term ‘Thou’ in the great statement, “That thou art.”

The outer equipments-of-experiences are the instruments of perceptions² and the instruments of action³, and, as a contrast to these, Vedanta indicates the mind-intellect equipment in us, by the appellation, “inner instruments”.⁴ All experiences in life are gained by the vigorous functioning of these subtle inner instruments through the grosser outer equipments. Therefore, we are apt to misunderstand that the individuality in us is the mind-intellect equipment. And, it is logical too; when they function, there is the individuality, and when they do not function, as in deep-sleep, or under chloroform, the individuality is absent in us. Therefore one can conclude that the complex of “inner equipments” constitutes the sense of individuality in him.

Yet, if we subtly observe, we shall find that all the functions of the mind-intellect are awared by a subtler Essence in us. This Consciousness that illumines for us all the functions of our inner equipments, Itself remains as an uninvolved Witness of all the modifications of the mind. The Consciousness thus apparently caught in the web of our inner modifications becomes our ego-

* The word Vigaanam, also means “contradiction.”

sense, the dynamic "entity" in us. This individuality is in Vedanta known as the "jiva"—the Ego in us.

The 'enjoyer' (bhokta) and the 'doer' (karta) are both the intellect; and the mind is but an instrument of the intellect. In the play of the instruments of mind-intellect, the Witness that experiences them all is the essential "thou" in the statement, "That thou art." An instrument is but a tool in accomplishing a job. In our personality, we have two sets of tools (karanam): the outer tools and the inner tools. The outer tools of perception are the grosser-instruments through which we let in the outer sense-objects to reach our mind, and the inner tools help us to gain our experience. The instruments of our responses are the grosser-equipments through which the mind manifests its responses.

But whose are these outer and inner equipments? In thoughtless hurry, we have concluded that we are the mind and intellect, the doer-enjoyer-individual. This ego is, in essence, the Consciousness, witnessing, illumining, knowing all the activities of both the outer and the inner equipments. That Witness alone can be you. This Witness is not only a mass of Consciousness, but also at once a state of Pure Bliss. Even in our outer worldly sensuous pleasures, the sense objects only quieten our mind when the joy, which is the very nature of the Self, floods into our experience. The stormy restlessness in a bosom, caused by its impatient desires, when suddenly calmed at the fulfillment of the desire, there is an explosive experience of Bliss. But again that

1 Up to Verse 27.

2 Eyes, ears, nose, tongue, and skin.

3 Hands, feet, speech, genitals, and anus.

4 Manas, buddhi, chitta, ahamkara: these four together is called the inner instrument, Antahkarana.

happiness is veiled away by the rise of fresh waves of disturbances created by another set of desires.

Consciousness (Chaitanya) and Bliss (Ananda) are not two qualities (Visesh) of the Self. They are of the very essence (Dharma) of the Self; as light is the sun, heat is the fire, sweetness is the sugar.

Apart from Consciousness (Chit) and Bliss (Anand) Self is also Existence Eternal (Satya). That which remains the same, changeless in all the three periods of time, past-present-and-future, is called Satya, the Real. Our experiences change. Our equipment of experiences—body-mind-intellect—undergo modifications. The fields of experiences—objects-emotions-thoughts—keep on changing themselves. And they, in their continuous dance among themselves form and re-form into endless patterns of situations, and provide every living being with fresh challenges and new situations all the time. However, all along, the vital Consciousness, that illuminates them all, is the same Truth, which is Immutable and Permanent—Satya.

Thus, the real Essence behind the “Witness”, the jivatma, is the Self, and this is indicated by the triple-word idiom used here, “Consciousness-Bliss-Truth” (Chaitanya-Ananda-Satyam)¹. Here, these three are not three different aspects, but all of them indicate the one Essence which expresses as Existence or as Knowledge or as Bliss in different equipments.

That which expresses as mere Existence (sat) in inert things (tamasic), which again beams out as Knowledge (chit) among the dynamic mind-intellect functions (rajasic), is itself the one Self which expresses as Bliss (ananda), when the mind is quiet in its repose (sleep). To indicate that which expresses as Existence

I This is the famous triple-word definition of the Rishis, “Existence-Knowledge-Bliss” (Sat-chit-ananda).

in the gross-body, as Knowledge in the subtle-body, and as Bliss in the casual-body, the Rishis had coined a word-mixture, "Sat-chit-ananda", describing with these three indicative definitions, Existence, Knowledge, Bliss, as the very Spring of Consciousness in us, the Self.

This Self is the Essential Being in you, and yet, how is it that you are not able to experience it? Why don't you come to know your own Self? Is it so difficult? You are father to your children, husband to your wife, and son to your father. Is it, then, difficult for you to realize you who are playing as the father, husband, and son?

Yet, it is so difficult for the students to discover the self. This can only be due to some long-standing, mysterious inner confusion, a deep-seated, corroding self-delusion, a tragic and blinding ignorance.

There must be a way to remove the confusion, to escape the delusion, and to drive away the ignorance. That technique is now being pointed out by the teacher in the following verse.

सत्यानन्दस्वरूपं धीसाक्षिणं बोधविग्रहम् ।
चिन्तयात्मतया नित्यं त्यक्त्वा देहातिगः धियम् ॥ १२ ॥

12. "Give up the intellectual misconception that the Self is the body, etc., and always meditate upon and think yourself to be the eternal Knowledge-Bliss---the Witness of the intellect---a sheer mass of Pure Knowledge."

"As we think, so we become." The present attitude of the mind and the values in the intellect are determined by the quality of our past thoughts. Thought by thought, in the past, we have programmed our mind to behave as it does today in us. If not, we think that we are only the body-mind, and we have, therefore,



only such values that we respect which can bring our physical pleasures and material comforts. We have come to recognize ourselves as a limited ego, Jivatma. Our vision of life becomes limited and, naturally, our values selfish and sensuous.

When this "preoccupation with the not-Self" (anatma chintan) gets replaced by "thoughts of the Self" (Atma chintan), in time, the spiritual ignorance in the individual ends, and the pure-Self reveals Itself and is spiritually apprehended. Hence the cry in all our scriptures for continued and regular meditation upon the Self.

Due to this "ignorance" of the Real-Self, our minds wander out, jogging from object to object in a frantic search for some satisfaction and sense of inner peace. Naturally, the mind gets extrovert and we get more and more steeped in the mis-apprehension that we are but the body-mind equipment in us. To ignore the Reality and to misapprehend it as the body is called "body-identification" (deha-adhyasa). An aspirant for the spiritual awakening must end this false sense of his body-identification, which is the perennial spring for all the sorrows and tragedies of the mortal in this finite world of things and beings.

So long as the ego fails to awake to its original state of Pure Consciousness, the body identifications cannot be totally wiped out. "Body-I-am" is the natural experience in our present State of Consciousness. A dreamer, so long as he is dreaming, cannot have even a vague notion of his own waker-identity. He must awake to know, to discover, to realize, to experience his true identity as the waker.

In order to turn our minds' attention to the Self, some indications are given here. These indicative terms are together considered as the "definition" of the Self.

Existence-Knowledge-Bliss is the most dependable guide-post, pointing our attention to the Real and the Permanent in us---our true Being. This famous phrase, therefore, becomes Its definition, and when we learn to turn our total attention in this direction---that mind, at that time, so held in all its devoted attention in this direction, is called a mind-at-meditation.

An intelligent man, observing himself and others, may readily come to conclude that the intellect is the Self because it is sentient, dynamic, and our sole guide in all our actions. To lift the seeker's attention beyond the intellect, Sankara here reminds us that the Self is but the illuminating "Witness of the intellect" (buddhi sakshi). The activities of the rational intellect, their logical thinking processes, their conclusions, etc. are all objects of our Consciousness. Thus, not only the outer world but even our own body, mind, and intellect are objects of our Consciousness, and therefore they all belong to the category of the not-Self. We are seeking the Self. The seeker is seeking his own Self---naturally, he must gather all his wandering attention and turn them within to the spring of Life in him, in full, wakeful, alertness, to recognize this "Witness of the intellect."

This Self is ever with us, yet, to end our present mis-apprehensions that we are the body---to end this body identifications---long and continuous, sincere and devoted meditation upon the nature of the Self is needed. But how can the limited, finite, and therefore ever-changing mind reach out the Infinite, Changeless, and Permanent Self? It cannot. Mind at meditation turns away from all its preoccupations with the not-Self. Such a stilled mind, held in attention for the resurrecting experience of the Self, is mind-at-meditation.

The "thought-flow" in an individual is his mind. When perceptions of the objective world have ceased, the ripples created by

them in mind-stuff, called thoughts (vrittis), also must cease. Thoughtless mind is not a mind. In meditation, when the thoughts end, mind disappears into the vision of the Real, the Self.

१७ Two reasons for calling it object
so an object

रूपादिमान्यतः पिण्डस्ततो नात्मा घटादिवत् ।

वियदादिमहाभूतविकारत्वाच्च कुम्भवत् ॥ १३ ॥

13. "The body is not the Self, as like the pot, etc. the body also has form, etc., and again, the body is a modification of the great elements such as Akash, just like the pot."

From mud, pots are made, and mud is the material cause (upadana karana) of the pots. Being eternal, the Self is not born; everything is being apparently born in the Self. Waves are born from, they exist in, and ultimately perish into the ocean. The Self is not an effect; He is the Cause of all effects. That which is immutable, is necessarily without birth and death, and so It is never created or destroyed. The Self is spiritual (Atma), while the pot is material, and not-Self (Anatma). The body is, like the pot, a product of the five great elements, essentially a product of matter. A body has birth, growth, decay, and death; it is ever-changing and undergoes itself constant modifications. The body is an object of our perception. Due to the above reasons, the body, like any piece of furniture, is a material object, belonging to the category of not-Self (Anatma).

The dynamic activities of the body and its ability to know itself and its sense perceptions are all expressions of Consciousness (Atma) through matter equipments, such as the sense-organs of perceptions and actions, constituting the body.

() त्रिवृत्ति वा वृत्ति रूपम् यद्यपि
७५ अनुवाद

The body grows and decays, it can grow fat or thin, therefore, it cannot be like a pot. This argument cannot be very true. A brick wall can grow as we continue building it—and it can become shorter or thinner as we remove the bricks. The body grows with its powers of assimilation, and when this is arrested by disease or old-age, the growth also correspondingly ends. We cannot say that the growing brick wall is sentient. Thus, the body in itself is insentient, composed of mere matter, and it is anatma.

Our gross-body is an effect of our parents and also at once a cause for the gross-bodies of our children. The Self is neither a cause nor an effect. How, then, can the body be the Self? The gross-body is made up of matter, (anatma), and the Self is the Spirit (Atma), pure Consciousness-Bliss. Naturally, the body, an "object" of Consciousness, can never be the Self, the very Consciousness.

१६/८४ ३७/८

अनात्मा यदि पिण्डोऽयमुक्तहेतुबलान्मतः ।

करामलकवत्साक्षादात्मानं प्रतिपाद्य ॥ १४ ॥

14. "If, by the strength of these arguments, the gross-body is considered as "not-Self", then please exhaustively explain and directly indicate the Self—as clearly as a fruit in hand."

Drawing a conclusion from given premises is called inference¹. Here, the guru is employing an inference to prove that the gross-body is "not-Self". Like a pot, the body is made up of elements, and so the body also is not-Self. Here, "body" is paksha, "not-Self" is sadhya, because it is made up of the five elements" is the hetu, and the "pot" is the drishtanta. The pot, made up of the great elements, is matter, and so too the body, being made up of

matter, must also be "not-Self" (anatma). The hetu is powerful enough that the disciple admits that the inference compels him to accept the conclusion inferred that the body is "not-Self."

To recognize the not-Self-status of the body may perhaps be a stage in the seeking; but the essential experience demanded by the seeker is of the Self. Thus, the student demands from the teacher an exhaustive and clear discourse by which the seeking heart may be fully satisfied with the experience of the nature of the Self.

The direct experience of the Self cannot be until it becomes available as readily as a fruit-in-hand. By hinting and even by proving that the body is not the Self, the teacher has negatively pointed out, by suggestion, the existence of a Self. This appears to be unsatisfactory and totally insufficient to quench the seeker's enthusiasm. The disciple is insisting that he should gain a direct Knowledge of the Self.

If the body is not the Self, how am I to end my body-senses? If I, in a rash act, annihilate the body, who will perceive the Atman which may survive the annihilation of the anatman? If you say that the body need not be destroyed, and that we have only to end our body-identification, then please indicate to me the means for achieving this state. Also, give me a hint how I can then experience this great, grand State which appears to be, at best, a hypothetical possibility. Let me have this Knowledge, please, as readily for my examination and total apprehension as a myrobalan fruit, right in my palm.

¹ Inference is termed in Sanskrit as anuman. It has generally four aspects in it: sadhya, the proposition to be inferred; paksha, the subject, or that in which the thing is inferred; hetu, the reason or ground of inference; and drishtanta, the illustration.

If such a direct experience of the Self is not possible, explain to me what other means of knowledge should I pursue to gain a close, intimate, and total experience of the Self.

घटद्रष्टा घटाद्विन्नः सर्वथा न घटो यथा ।
देहद्रष्टा तथा देहो नाहमित्यवधारय ॥ १५ ॥

The teacher said:

- 15 "Just as the perceiver of a pot is ever distinctly different from the pot and can never be the pot--so too, you, the perceiver of your body, are distinct from your body and can never be the body--this you firmly ascertain in yourself."

The demand of the student was to gain a direct experience of the Self in him. A direct experience means: an individual, as a subject, experiences a given object through his sense-organs and the mind. Such a subject-object relationship cannot remain in the One, Infinite Self. Therefore, direct experience of the Self is not through the sense-organs or mind or intellect (nor a combination of them all); the Self transcends them all.

The teacher has to indicate that the only means available is through contemplation. But the student, at this stage, cannot appreciate, nor even understand it. The teacher has to very persuasively guide the seeker, through logical arguments, and set him firmly on the path of contemplation. This is a delicate operation and the gracious teacher, with his loving sensitivity, accomplishes this miracle of transformation of intellectual-thinking into an easy, effortless contemplative-gliding.

The teacher steadily lifts the student's perception away from the matter equipments and turns him on to be within himself in a

steady contemplative poise.

When you see an object, certainly you, the seer, are always distinctly different from the object seen. Your body is perceived by you; it is the seen. Therefore, you, the seer of your body, are certainly separate from the body. Let us first of all well ascertain this in our understanding. Again, we claim that the body is ours. In fact, one can never be what one owns. The body is the possessed and you are the possessor. I can't be my dog; the dog belongs to me; I am its owner--the sole proprieter of my dog. Thus, the body is not you--although the body is yours. You are something other than the body, who is the owner, proprietor, master of the body. Again and again assert this truth and come to change your attitude towards your body and re-establish your right relationship to the world of objects contacted and experienced through the body.

When, by this process, the body-identification ceases to be, the spiritual ignorance (avidya) to that extent gets eliminated. "I am the body" idea is a peculiar stink that rises from the foul ditch of our spiritual ignorance. This false sense ushers in all the storms of thoughts--passions, worries, anxieties, fears, joys, sorrows, etc.--into man's mind. This noisy state of the choppy mind in surge, is that which veils the splendour and bliss of the Self from one's direct experience.

एवमिन्द्रियद्वज्ञाहमिन्द्रियाणीति निश्चिनु ।
मनोवृद्धिस्तथा प्राणो नाहमित्यवधारय ॥ १६ ॥

- 16 "Similarly, be sure in yourself that you, the seer of the senses, are not the senses themselves, and ascertain that you are neither the mind, not the intellect, not the vital air (prana)."

After explaining to the student that he is not the gross-body, in this verse he is made to understand that he cannot be the subtle-body also. The sense faculties of perceptions and actions (indriyas), vital air (prana), mind, and intellect together constitute the subtle-body, and without them, the outer gross sense-organs and the body cannot function. This subtle-body is also made up of the subtle aspects of the five great elements and, as such, it also falls under the categories of matter (anatma).

Again, that we have sense faculties, prana, mind, intellect, etc., is constantly known by us as we are conscious of them and their functions. The knower can never be the known.

We can "see" the condition of our prana, the nature of our mind, the state of our intellect, etc. The one who sees the subtle-body and becomes aware of its changing moods and evaluates the qualities of its performances, must necessarily be someone other than the subtle-body. The advice to the Vedantic student is that he, through independent analysis and careful arguments, must teach himself to gain a growing conviction in himself that he is the "seer" of his subtle-body. Surely, therefore, he is something other than the subtle-body; because the "seer" cannot be the seen.

Ascertain, "I am the Lord of the sense-organs, pranas, mind, intellect, etc. I take work out of them. I am not myself the subtle-body, but I am the knower of the nature and quality of performance of the various limbs of my subtle-body."

The subtle-body, like the sense-organs and the limbs of the gross-body, is an instrument, a tool-kit. A workman accomplishes his job with the instruments; no job is done by the tools. Similarly, sense organs, their faculties, mind, intellect, etc. are all my outer and inner tools (karana), and I who wield them in shaping the experiences of my life, can be but someone other

than the tools. Only when the mind is available can the sense-organs function. When the mind receives sense stimuli through the sense-organs, it is known by the discriminative intellect. The intellect's judgment upon them and the exact responses they have ordered are also again "known" by me. Thus I, who am the "knower" of the intellect, must necessarily be something other than the intellect and all other instruments that have helped the intellect to come to its moment-to-moment judgements.

Breathing in and out is one of the grossest and explicit manifestations of the prana. This vital force (prana) expresses in us as the various physiological functions. These activities are only an expression of the dynamism (rajo-guna aspect) of all the five great elements. Prana is also, therefore, in itself an expression of matter (anatma) and not the Self (Atma).

Thus, firmly ascertain in yourself that you are something other than both the gross and the subtle-bodies.

सञ्ज्ञातोऽपि तथा नाहमिति दृश्यविलक्षणम् ।
द्रष्टारमनुमानेन निषुणं सम्प्रधारय ॥ १७ ॥

17. "Similarly be sure that you are not the complex of the gross and the subtle-bodies, and intelligently determine, by inference, that you, the 'seer', are entirely distinct from the 'seen'."

If this gross-body, with its sense organs of perception and action, and the subtle-body, with its mind and intellect, are not the Self, maybe the Atman is a combination of all these, functioning at once as a complex (sanghattha). Even though each of them has been already analysed and found as belonging to the realm of matter (anatma), together when they function, they may be

producing this new aspect,* recognised as the Consciousness. For example: each thread or fiber may have no strength, but when many of them are spun together and twisted into a rope, it can gain a formidable strength and an admirable efficiency which were not there in the initial fiber or thread.

The teacher here clearly indicates that the complex of the gross and subtle bodies also cannot be the Self. Each fiber or thread has certainly some strength, and the great strength of the rope or the cord is but the sum-total strength of the individual fibers that have gone into its make-up. In that twisting, the concerted strength of all the fibers are brought to express with a singular harmony: hence the strength of the rope. It is not something totally new, that has come to manifest itself in the rope. The unborn and, therefore, the undying Self cannot be the product of the complex (sanghatha).

This should be intelligently inferred. Here the inference is to be—the complex of the bodies, gross and subtle, being seen, cannot be the seer, as the seen is ever distinctly different from the seer—as a pot seen is different from the seer of the pot. Thus, with your discriminative intellect, very intelligently ascertain in yourself that the gross-subtle-complex in you also is but the not-Self (Anatma).

Here, the student can protest that he pointedly asked of the teacher to explain to him to his full satisfaction the nature of the Self. But the teacher has been discussing all along elaborately the gross and subtle bodies and their complex, only to conclude at

*Pan-leaf, nuts and lime together when they are chewed a property which was not in any one of them, the red-colour, rises. Similarly may be Consciousness happens in the Sanghata.

the end that they all together constitute the not-Self (anatma). Why confuse me and waste my time by explaining so exhaustively the realm of matter (anatma) when our discussion is precisely upon the Self(Atman)? The misapprehension that the products of matter, such as body, mind, and intellect, are the Self, is an experience caused by the 'non-apprehension' of the Spiritual Essence. In short, the 'non-apprehension' of the Supreme Self in all its supreme transcendental resplendency, generates endless 'mis-apprehensions'. To remove this non-apprehension, the spiritual ignorance (avidya), is to invoke the Knowledge, the direct apprehension of the Self.

The sick regains his health when the cause for disease, (the germ) is destroyed. The unveiling is a simple act which reveals the pictures behind the veiling. When our mental 'mis-apprehensions' are quietened and eliminated, we should become fit for the direct apprehension of the Self. Hence, our attention is brought to focus intensively to observe, analyse, and logically re-evaluate our present misapprehensions. When the seeker realises that his gross and subtle-bodies, and their complex, are indeed the not-Self, anatma, he is made to drop his sad and miserable, tragic and helpless identifications with them.

The dreamer, on ending his dream identifications, awakes to realise that he is but himself the waker. So too, when the identifications of the not-Self end, the 'Self-am-I' is experienced. "There is no other way," screams the Upanishads.

देहेन्द्रियादयो भावा हानादिव्यापृतिक्षमाः ।
यस्य सन्निधिमात्रेण सोऽहमित्यवधारय ॥ १८ ॥

18 “I am He,’ the One because of whose presence alone the

inert entities like the body and the senses, are able to function through acceptance and rejection."

So far, the realm of the not-Self was described and clearly brought to the easy comprehension of the student. Now the teacher starts explaining what the scriptures mean by the term "Atman", (Self). Matter (anatma) is ever inert. Yet, the matter equipments, like the body, mind, and intellect, are constantly working and dynamically functioning in all activities, so long as the individual is alive. At the same time, we cannot say that the Self functions through matter—as the Self is a non-doer (a-kar-ta).

Again, both the Self and the not-Self cannot exist together in any plane—matter exists only in the present plane of our ego-centric consciousness, while Spirit, the Self, alone exists when we are in that transcendental plane of God-Consciousness. The only acceptable theory, therefore, would be that matter, though inert, comes to manifest its dynamism only in the presence of the Self.

Just as the world of beings—plant, animal, and human—draws all its energies from the sun, and yet each is free to act according to its own inclinations, so, too, in the presence of the Supreme Consciousness, the body, mind, and intellect get charged with sentiency and dynamism, and they have thereafter, total freedom to act as they like fulfilling the available vasanas in the individual. The anatma realm seems to bask in the spiritual presence of the Self and, enlivened by this majestic Presence, matter-equipments dash out to strive, to function, to achieve, each in their own respective fields.

Remember, all explanations are always for the ignorant, to help him to end his 'non-apprehension' of Truth and therefore to end all the consequent false 'mis-apprehensions'. Even the intellect is inert; but in the proximity of the Self it gets activated. This is an

explanation addressed to one who is now suffering from his 'non-apprehension' of the spiritual Essence. In the final experience of the One Eternal Self, there is no existence of the not-Self for the Self to enliven.

When the sense-organs, mind, and intellect, are thus geared to their respective performances by the mere grace or presence of the Self, then they frisk about and scream in joy, receiving sense-stimuli from the sense-objects, and expressing their responses in the world of activities. In this perception-response (grahanya) activity of life, the outer sense-organs of perception become the receiving-equipments, and the organs of action serve as the instruments of all our responses: rejection-equipments (responses).

In all these activities of the mind and body, the Self is uninvolved. He, by his mere presence, enlivens everything. Realise intimately this Self, in a total and complete identification with It, as "He am I" (So'ham).

From this verse (18) onwards, the following eight verses can be considered as helpful suggestions to assert our True Being in our seat of contemplation.

अनापन्नविकारः सन्नयस्कान्तवदेव यः ।
बुद्धचार्देश्वालयेत्प्रत्यक् सोऽहमित्यवधारय ॥ १९ ॥

19. “‘I am He’, the One Changeless, Innermost Self that moves the intellect, etc. as a magnet does the iron filings.”

When we say that in the presence of the Self the intellect, mind,

and sense-organs act, we are apt to suspect whether some corresponding changes are also taking place in the Self, as it sounds as though the Self is apparently involved in these activities, or at least active, perhaps, in enlivening the anatma. No modification is ever possible in the Changeless (nirvikara) Self. In fact, the reflected sun may appear to get shattered when the water surface is disturbed; but surely the sun is not affected by the shimmering disaster suffered by the reflected sun. In the worldly point of view, when electricity, in its presence, lends to the bulb its incandescence, when gas releases the horsepower of the engine, the energy itself gets consumed in performing the work. Similarly, the student wonders if the Self is getting consumed as the equipment are enlivened.

To sweep out any such lingering doubts in the minds of the students, Sankara smartly employs this verse. The Self is changeless (nirvikara). Yet, in Its mere presence, the intellect, etc. gets enlivened to activity, and they do act always according to their own natural inclinations. This is, insists the teacher, "something like the play of the iron filings in the mere presence of a magnet" (Aya-Skaandh). The magnet piece is in no way affected, although the iron-filings are visibly made to behave in a given pattern.

Understand and come to live that you are asserting this inner Self, in whose very presence alone the body-mind-intellect-equipment functions as though sentient and alive. He who by His mere presence, enlivens everything, without Himself ever undergoing any change—"He am I" (So 'ham).

अजडात्मवदाभान्ति यत्सान्निध्याज्जडा अपि ।
देहेन्द्रयमनःप्राणाः सोऽहमित्यवधारय ॥ २० ॥

20. "I am He,' the One Entity in whose vital presence the body, senses, mind, and pranas, though inert in themselves, appear to be conscious and dynamic, as though they are the Self."

The body, etc. are indeed by themselves inert and insentient. They are all made up of gross and subtle matter; and matter is ever inert and insentient. But, they appear to be dynamic and conscious only when they are in the illusory presence of the Self--illusory, because in the Self there is no play of matter; in it, nothing else exists. It is full (1) (poornam).

That the body is inert is seen when it is in sleep or under chloroform, swooning or death. The dead body is as inert as a stone. Not only the body is thus, in its true nature inert, but so too are the mind-intellect-prana-etc. All of them are constantly undergoing modifications, and those that undergo change (vikari), are matter, conditioned by time, the anatma; and matter is inert.

No doubt, the Self cannot be perceived directly by your equipments of knowledge; it is not an "object" of knowledge—it is the very 'subject'. But, through inference, we can come to comprehend the existence of the Self as the very spring of all Con-

1 Undifferentiated Essence in which there are no distinctions in itself (swagata); within the species (sajateeya); or with other species (vijateeya) is called Full (Poornam). For example, a black goat is different from other goats of different colors within the same species, and the goat is different from the cow of another species, and within the goat, the head is not like the legs, the legs are not like its tail. A thing that has no such distinctions in itself or with reference to others, is called Poornam.

sciousness, under the grace of which all inert equipment act and function as though fully sentient.

When the mind is not in contact with them, the sense-organs are helpless, and inert. Mind itself is inert; it has its light only when Self (light) reflects on it. The moon is lit up only by the light of the sun, and thereafter the moonlight can illumine the mountains, dales, meadows and valleys stretched under and shimmering under its soft light. Thus, the light of the Self, reflected in the mind-intellect equipment, (chid-abhasa), is that which lends intelligence to the perceiving sense-organs.

This subtle source of all Consciousness, the Self, is your real nature. Assert again and again, and come to realise "He am I" (So'ham).

अगमन्मे मनोऽन्यत्र साम्प्रतं च स्थिरीकृतम् ।
एवं यो वेति धीरुति सोऽहमित्यवधारय ॥ २१ ॥

21. "He am I", the One Consciousness, which is the Self that illuminates the modifications in my mind such as 'my mind went elsewhere, however, it has been brought to rest now,'—'He am I' (So'Ham)."

We had already explained that the sense-organs cannot function without the mind, and the mind is the factor that experiences the sense stimuli brought in by the sense-organs. The intellect in us is the discriminative faculty that knows and judges the mind and all its activities. "Till now, my mind was engaged in the thoughts of such an object; now it has left that object and has become peaceful and concentrated in my meditations," etc., are all discriminated and known by my intellect.

Thus, here, the intellect is the seer and the mind is the seen--no doubt, these are all extremely relative. Intellect itself is made up of matter, anatma, and so it has no sentiency of its own. The light of consciousness, playing in the intellect, becomes the intelligence, and intellect becomes conscious enough to judge and know the condition of restlessness or quietude of the mind at any given time.

Mind and intellect are the two aspects of the same inner equipment (anitah-karana), the subtle-body. But, just as you can watch your own leg or hands moving, just as a dog can lie down rolled upon itself on the sitting-room carpet, and watch its own tail moving, similarly, "the Consciousness-soaked intellect" (chid-abhasa) knows the fluctuations and vagaries of the mind.

"In its extrovertedness, my mind, prompted by its own inherent desires, roamed about among the sense-objects and got itself excited and agitated. Now, in my meditation seat, my mind has temporarily left its fields of objects and has become relatively quiet." Such an experience can come to every seeker. One who knows this and, therefore, is the knower of one's own mental conditions, must be something other than the mind and intellect equipments.

Certainly, the inert intellect, which is itself an aspect of the subtle-body, cannot be the final Self. Assert again and again, discover, and come to realise, "He am I" (So'ham).

Just as the sense-organs are the knower of the sense-objects; the mind is the knower of the senses; the intellect is the knower of the mind. Then, who is the illuminator of the intellect? This is brought out very clearly in the following verse.

स्वप्नजागरिते सुप्ति भावाभावौ धियां तथा ।
 यो वेत्यविक्रियः साक्षात्सोऽहमित्यवधारय ॥ २२ ॥

22. “He am I, the One Consciousness which is the Changeless Self that is directly cognized, that illumines the three states of waking, dream, and deep-sleep, and that which illumines appearance and disappearance of the intellect and its functions—‘He am I’ (So’ham).”

Intellect is ever-changing; therefore, it is limited. Since it is a limited equipment, its knowledge also can be only limited. The one whose ability to know is limited and conditioned, cannot be Pure Knowledge, which is glorified in the scriptures as Unlimited, Unconditioned, Infinite: the Self.

The One Consciousness in us illumines all experiences (bhav) in our waking, dream, and deep-sleep states. The play of Consciousness is un-broken and continuous—all experiences, in the waking and dream states and also “the absence of experiences” in the deep-sleep-state, are all illumined by the one Light of Consciousness in us.

This seat of the ever-bright, ever-shining Consciousness, is the Self. It is in the presence of this Self that one “knows” the appearance of thoughts in the waking and dream states, and the disappearace of thoughts, in sleep, swooning, etc., in the intellect. “He am I” (So’ham).

Just as the light of a lamp is not affected by what it illumines, so too the Consciousness, the Self, is never affected by the fluctuations of the intellect, by the roamings of the mind, or by the tireless wanderings of the senses. The One Self illumines all the activities of all equipments, in every living being, all through

their waking and dream states. The same Self illuminates the "disappearance" of all perceptions, in all intellects, in the deep-sleep state. "This One 'Changeless' (nirvikara) mass of Consciousness, the Self, am I (So'ham)"---thus, sincerely assert and come to realize it.

घटावभासको दीपो घटादन्यो यथेष्यते ।
देहावभासको देहो तथाहं बोधविग्रहः ॥ २३ ॥

The desciiple said:

23. "Know yourself to be the One Self, a homogenous mass of Consciousness, which is the illuminator of the body and therefore quite distinct from it---just as a lamp that illumines a pot is always different from the pot illumined. 'I am a mass of Consciousness' (Aham bhodha-vigraha).

The One Constant Awareness in us makes us conscious of all our equipments of experiences---the body-mind-intellect---and also their respective fields of experiences---objects-emotions-thoughts. Illuminator is ever distinct from the illumined---and so, the joys and sorrows of the equipments, their limitations and destinies, cannot affect the Self in the least. The light of the lamp is never affected by the objects (pots) it illumines.

This Self (Atman) is the same in all creatures---it is ever-present everywhere in its all-pervasive infinitude, illuminating at once all perceptions, feelings, and thoughts in all sentient creatures; hence, He is Omniscient. This Mass of Consciousness (Bodha-Vigraha) "the Self am I." Thus assert and realise the Truth as your own essential nature. Wake up into the spiritual plane and

end the sorrows of the limited and of the imperfect world of plurality, which is but the delusory experience of the ego, the jivatma.

In fact, jiva itself is nothing but the Self seen through the body-mind-intellect and their activities. The Supreme Infinite Consciousness, functioning upon the complex of matter, the agitations of the mind and intellect, veil the true nature of the Self, and It appears to be the sorrow-ridden, limited, miserable ego--jiva. End this non-apprehension of the Self by asserting and realising your true nature as the Pure Changeless Consciousness (Bodha-Vigraha).

पुत्रवित्तादयो भावा यस्य शैषतया प्रियाः ।
द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय ॥ २४ ॥

"Know yourself to be the One for whose sake beings and things such as children and wealth--are dear, who is the sole seer and dearest of all. 'He am I'--ascertain thus and realise, Soham.

In our present State of Consciousness an average ordinary man should feel that there are things that are dear to him, but if we carefully observe ourselves we shall find that a thing is full of joy to one only when it is conducive to the individual's present mood. An object of joy can become a nuisance or positive pain when the individual's physical environment, or his inner mood, changes. The same object of joy, under different conditions, can itself give pain and aversion.

When tickled by a desire our mind gets extremely agitated and on fulfilling that desire the mind becomes quiet and we experience a

flash of joy. In fact, whenever the mind is quiet, joy or bliss is the experience. As it were when the mind is hushed, the joy-light, which is the very nature of the Self, gets a chance to beam out, and the average man misunderstands that his happiness is due to the possession of the object.

It cannot be. If the object can provide happiness, by itself under all conditions, whenever, we gain that object it should give the same amount of happiness---as fire burns, irrespective of the physical conditions or the mental mood of one who is touching the fire. Heat is its very nature; we, similarly, never find joy as the nature of the object. An object can give us joy at one time, and the same object can provide agony, sorrow or aversion under different conditions.

Again, if we still continue studying our behaviour we shall find that man is ever ready to throw away the sense-objects when they are dangerous to his body---for, man loves his body more than the sense-objects outside him in the world around him.

When a painful ulcer is providing for our mind an insufferable sense of agony continuously, we run to a doctor and readily suggest to him to amputate the limb away, if need be. We are ready to sacrifice our body when it gives painful agitation to the mind---for, we love our mind more than our body.

Our mental emotions and personal sentiments are readily discarded when they clash with our intellectual ideal, vision, decision or conviction. We are willing to give up our mind and its love and attachment when they clash with our intellect---for, we seem to love our intellect more than our mind.

Thus viewed, the Seer (of the intellect-mind-body, and the outer objects) seems to be the innermost Essence in us---and we unknowingly entertain the greatest love for it. This Self (Atman) is

A experienced as the very object of our supreme love (Sarwapriyatama). This final seat of one's own Self, the Seer, is the Ultimate Reality; "He am I"--(Soham), thus assert again and again and come to realise It.

of house on fire

परप्रेमास्पदतया मा न भूवमहं सदा ।

भूयासमिति यो द्रष्टा सोऽहमित्यवधारय ॥ २६ ॥

25. "Know yourself to be the One regarding whom there is always the anxiety, 'May I ever be; never cease to be,' as this Seer is the dearest of all. 'He am I'--thus assert and realise."

The essential Self in us is so dear to us that no one can ever conceive the idea, "I cease to exist", or "I shall cease to be." In all the three periods of time "I am" is the constant experience; hence, what the biologists declare as the self-preservation instinct--and so no one wants to end himself, or come to any harm, or ever cease to be. We are ready to sacrifice everything else, so that we may exist and continue to survive. In our 'ignorance' at this moment we consider ourselves to be the body-mind-intellect equipment. Hence I, the body, demands my happiness through the objects; I, the mind, seeks its satisfaction through its emotions; and I, the intellect, with its ideas and ideals. The misconceived ego in us is today the final seat of all our love, since we live identified with the ego-sense (Jiv-atma) in us in our present state of spiritual 'ignorance'.

Even in ourselves we have found how we are ready to throw up and readily sacrifice all the outer for the sake of the inner, and therefore the subtler layer of our personality. For the sake of our ideals, faith or desire, which are of the intellectual sheath, we find

it so easy to sacrifice objects of the body and emotions of the mind

Thus, as we move into the deeper depths in our personality, our love for the deeper and subtler increases over the outer and grosser. Naturally, we can conclude that the seat of our supreme love is the Ultimate Self. It is for the sake of the Self that other things are loved by us.*

This seer in us that sees--and knows all the activities of the sense organs, mind and intellect, this "Witnessing Consciousness", which is the supreme seat of all our love, is the Self.

"This Self am I"—"He am I"—(Soham): thus assert again and again and come to awake to Its plenitude and realise it.

यः साक्षिलक्षणो बोधस्त्वंपदार्थः स उच्यते ।
साक्षित्वमपि बोधृत्वमविकारितयात्मनः ॥ २६ ॥

"The Consciousness, the Self, which appears as the Witness, is that which is meant by the word 'thou'. Being free from all changes even the witnessing is nothing but the illuminating-power of the Self."

It is the Light of Consciousness, the Self, that illuminates all experiences at the body-mind-intellect level and which ever remains in us as a "witness", uninvolved, yet, the seer of all. This "witness" existing as the experiencer in each embodied form is the essential factor indicated by the term "thou" in the Great

*(Brhadaranyaka Upanishad (1-4-8---2-4-5)

Commandment (Mahavakya) of the Rg Veda "Thou are that."
Tat-twam-asi)*

Ordinary man fails to understand that the Self in its essential nature is nothing but "Knowledge-without-objects" (Gyana swaroopa).

It is only as a result of our spiritual study, when we deeply reflect upon the great statements (Mahavakyas) that we get a glimpse of this significance. The term "thou", in the statement "That thou art", in a relative sense, is understood as the individualised Self, the Jiva. But in its deepest import the term "thou" points to the Essential Self, Pure Knowledge (Gyana Swaroopa). The Consciousness, the Self, being the illuminator in all, at all times, this "Witnessing Consciousness" is called the Atman.

The ocean itself is the essential nature (Swaroopa) of all waves, ripples and bubbles recognised by us on its surface. Thus the ocean is the Swaroopa of the waves etc. The Consciousness that plays in all experiences is the one Light illuminating everything. Here, don't understand that the Self is the one who makes us conscious of things; Self is the very essential nature (Swaroopa) of the thoughts and objects, mind and sense-organs.

In our day to day life we can never remain without perceptions and thoughts, and they are lit up into our awareness by the Light of the Self, the Pure Knowledge in us. Thus, the Self appears to function as a "witness" in us. When the thoughts cease and all perceptions end, we can no longer consider the Self as a "witness"---for what is there for it to witness?

To lift the student from his present experiences of "conscious-thoughts" into the state of pure "thoughtless-Consciousness",

*(Chandogya Upanishad (6-8-7)

the “witness” concept is made use of by the teachers in Vedanta. They call this concept, by a familiar term “Witness”, defining it as “Self, illumining the thoughts and experiences.” The experiences are illusory; when they cease, since there are no more thoughts to illumine, it has to express itself as “thoughtless-Consciousness”, the essential state (Swaroopa) of Pure Knowledge (Gyana). This state alone is the true nature, as the Self is ever devoid of all changes (Avikaritaya-Atmanah).

दहेन्द्रियमनःप्राणाहंकृतिभ्यो विलक्षणः ।
प्रोज्जिताशेषषड्भावविकारस्त्वपंदाभिधः ॥ २७ ॥

27. “Totally distinct from body, senses, mind, Prana, and Ego is that which is the Self; therefore, It is absolutely free from the six-modifications, which all material things must necessarily undergo. This Self is the indicative meaning of the term “thou”.

Earlier, it was established that the term thou is the “Witnessing Consciousness” (Sakshi), which in its essential nature (Swaroopa) is “Objectless-Knowledge” (Gyana). That this Self is distinct from the gross-body and the subtle-body—and their respective objects—is briefly but thoroughly discussed here. The body and its sense-organs, the mind and its creative forces, and the Ego, all of them exist and function only because of the touch of Consciousness, the Self; by themselves they are all inert and insentient matter. It only appears that the gross-body and the subtle-body are conscious and alive, and that they can intelligently think and efficiently function all by themselves. But as they are made up of matter they should be, by their very nature, even inert. Yet, due to our ignorance, we accept that they do func-

tion by themselves. Only on closer study can we come to realise that their consciousness and dynamism are the play of the Light of the Self.

While playing upon the ever-changing flux of matter, this Light of the Self seems to be also ever-changing. The Self is changeless (Avikari). The modifications are the destiny of matter alone. Every material form in the Universe must necessarily go through six unavoidable stages of modification (Shad-bhav) during its existence--birth, existence, growth, decay, disease and death. The changeless Self has none of these modifications (Avikaraha) in It. The very mind, intellect, thoughts and Ego, constituting the subtle-body, even within a given gross-body, keeps on changing under the compulsion of "law of Modification" unavoidable in the "world of matter".

The Consciousness is ever One and Changeless, illuminating in every bosom all the changes experienced by the individual, under all conditions, at all places and times, both in bondage and liberation as the Self is (Nirvikara). Hence, the spiritual centre, the Self, has to be ever indicated as distinct from all things known to us now (vilakshana). This Self, entirely distinct from the gross and subtle bodies and all their modifications, this Light of Consciousness is the deeper significance of the term "thou" in the Mahavakya. It, identified with the delusory equipments, comes to sport as the Jiva; and on Self-realisation, It rediscovers Itself to be as the Pure Self. Subjectively assert yourself that you are this Pure Self, and realise, your magnificent glory, the true Being.

With this verse the section that discriminates the Self, by showing it as distinctively different from the gross and the subtle body, is concluded. This examination, for the purpose of study, was started with verse 17. Here Sankara concludes his discourse upon the meaning of the term "thou" (Twam) in the command-

ment, and from the following verse the guru starts his discussion upon the term "That" (tath).

"Thou" is the Infinite-Self functioning as the Witness of the inner-equipment and their functions. While "that" is the Infinite-Self functioning as a Witness of Maya and all Her modifications. Verses 28 - 36 explains for our contemplation the deeper significance of "that".

त्वमर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः ।
अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ॥ २८ ॥

28. Having thus ascertained the meaning of the term "thou" one should reflect upon what is meant by the word "that"—employing both the method of negation and also the direct method of scriptural assertion."

The obvious but superficial understanding of the term "thou" is the ego-centric individual in us, the jiva, this is the "word meaning"; but the "deeper suggestion" is that it is the Self, and this is exhaustively expounded so far. This realisation brings the student fully prepared for the journey on the path to his own personal and direct experience.

Remaining in the non-apprehension of Reality, for many many aeons, the jiva now fails to comprehend the suggestive meaning of the term "thou" in the Maha-vakya. Continuous and repeated reflections, logical discussions and subtle independent ponderings are all necessary to recognise the depth-meaning of the term "thou".

In order to establish firmly the essential 'indicative meaning' of the term "thou" it will be helpful if we strive to apprehend the full

Impact of the term "that" (Tath) in the declaration "That thou art." This term is expounded and brought to the students direct and immediate comprehension by the Upanishads, consistently employing two different techniques--the method of negation (Nishedha) of what are not really the Infinite Sub-stratum of the Universe, "that"; and also the method of assertion (Vidhi), wherein directly the scriptures have ascertained the Infinite nature of "that", the Brahman. Repeatedly a sincere student must contemplate upon the Essence behind the Universe taking advantage of both these techniques.

In the relative world of finite experiences, the term "thou" indicates the limited creature, the arrogant ego, that entertains the vanity that he is the "doer" (Karthta) and the "experiencer" (Bhokta); at this juncture, from the standpoint of the Jiva, "that" can mean only the Lord (Ishwara), Who had created the world and is providing the ego with all its experiences, as ordered by the quality of his own past actions. But in the Absolute sense, the Consciousness that is the Self (Atman) in you is the Self everywhere, the Supreme-Self, (Brahman).

The individualised-Self, the Jiva, and the Universal-Self, Ishwara, are both the expressions of the One Infinite Self (Brahman). The Ego (Jiva) and the Lord (Ishwara) are apparently different, apparently separate and indescribably distinct from each other only because of the differences in their equipment. The Self, the Supreme, expressed in Avidya is Jiva, while when the same Supreme-Self expresses in Maya becomes Ishwara. When the Avidya in us is eliminated, when the Jiva rises above its "non-apprehension and consequent mis-apprehensions", the Maya also is crossed. The essence behind the Jiva and Ishwara is apprehended then, in one blinding flash of realisation, as the one Infinite mass of Pure Consciousness.

The various Upanishadic declarations, that indicate the depth-meaning of this term, prescribe for us the lines of enquiries and investigations to be undertaken, in order to successfully reflect upon and ascertain the subtle suggestions enshrined in the pregnant-suggestions of the term “that”.*

The following two verses each giving an example of the negation-style and the assertion-style employed effectively in indicating the meaning of the term “that”, the Brahman.

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः ।
अदृश्यत्वादिगुणकः पराकृततमोमलः ॥ २९ ॥

29 “That’ which is free from all the impurities of the Samsara, ‘that’ which is defined by the Upanishads as: ‘Not large etc., having the qualities of imperceptible etc., that is beyond all darkness created by ignorance’.

The direct-meaning (Vachyarthा) of “thou” (Twam) is Jiva, but its indicative-meaning (Lakshyartha) is the Consciousness functioning as the “Witness” in all experiences of every living being. Similarly, the direct-meaning (Vachyarthा) of the term “that” (Tath) is Ishwara, Who is also in Samsara as He has the Maya for His equipment. The Supreme Self functioning through ‘Maya’ 1 is Ishwara; through ‘ignorance’ 2 is Jiva.

* “Neither gross nor subtle....”—Brhadaranyaka Upanishad—3-8-8 negation technique.

* Taittiriya Upanishad—2-1-1 and “Bliss-Brahman”, Taittiriya Upanishad 3-6-1

No doubt relatively speaking, Ishwara, as the Omnipotent and Omniscient, is more free, resplendent, and glorious, as compared with the limited and miserable ego, that is Jiva. Yet, even Ishwara is but a limited expression of the Self, as He functions through Maya. The indicative-meaning (Lakshyartha) of Ishwara (Tat) is the essence in Him, which is entirely free from Maya...the Pure Infinite Self. Thus, "that" is described here as the factor "which is absolutely free from all the impurities of Samsara.....the transmigratory existence."* In short, Brahman is the Lakshyartha of "Ishwara". Every creature (Jiva) has its gross, subtle and the casual bodies. Ishwara has also these three-bodies.....the macrocosmic gross-body will be Ishwara's body, (Virat); the total-subtle body is the Hiranya Garbha; and total-causal-body, representing the total unmanifested Vasanas, the Maya, is Ishwara. But beyond all the bodies is the Essence, the Brahman which cannot be conditioned by these equipments and their limitations.

The terms of negation used in the Upanishads, indicate that these relative measurements (gross, subtle, small, big, short, long, etc.) in the Absolute have no meaning. Truth lies beyond

1 Macrocosmic Avidya is Maya.

2 Microcosmic "Non-apprehension" of the Self is Avidya (Ignorance).

* (Ishavasya Upanishad—8)

** The Brhadaranyaka Upanishad describes the Self as "neither gross nor subtle, neither short nor long," etc. (3-8-8) Similarly, Mundakopanishad (1-1-6) describes the Self as imperceptible, ungraspable, etc. (Adreshya-Agrahya-Agatra-Avarnam, etc.). In this language of negation, the great seat of Reality and Its nature are indicated by the scriptures.

the intellect. Brahman is, therefore, indicated as beyond all our familiar intellectual estimations and descriptions.**

Forms and colours are seen; they belong to the gross-body. Behind the endless perceptible qualities of the gross, revels the Pure Self, the Illuminator of all, the One Seer in all perceptions. Through our sense-organs we perceive the gross-world of qualities, and this perception of plurality ceases to be in the "experience" of the One Infinite Self. When the student realises this, the aim and purpose of Vedanta is achieved. The Self is not available as an object for any of our senses, or mind, to perceive.

Again, in this Self there can be no touch of the impurities of ignorance,—agitations of the mind (Vikshepa) and veiling of the intellect (Avarana). Beyond all darkness is the ever-effulgent Self, the Consciousness.*

Thus, Brahman, which is the depth-meaning of the term 'that' (Tat) is shown here by the terms of negations (Nishedha) used by the Upanishads.

In the following verse the same Brahman is discussed, by the Rishis of the Upanishads, in the language of assertion (Vidhi).

Existence + Mind → OET means (m)

निरस्तातिशयानन्दः सत्यप्रज्ञानविग्रहः । इति

सत्तास्वलक्षणः पूर्णः परमात्मैति गीयते ॥ ३० ॥

song comes when song

30 "Having no greater Bliss than Itself, a pure embodiment of External Consciousness, and having 'exist-

* GEETA – 9:

Aditya-Varnam-Tamasa-Parastad.

आदित्यवर्णं तमसा परस्तात्

ence' for its specific definition, is the All-Pervading Being---is the meaning indicated by the term 'that'; so, the scriptures declare in their songs."

In the Taittiriya Upanishad the Rishi gives a list of relatively higher and higher happiness and concludes that the happiness of the Man of Perfection, living the experiences of Brahman, is more than "even 100 Creators". *The Brahman, the All-pervading Universal-Self, indicated by the term 'that', is thus declared by the scriptures as "having no greater Bliss than Itself". The Supreme-Self is "an embodiment of Eternal Consciousness". *The Brahman the Universal-Self indicated by the term 'that' is thus declared by the scriptures as having, "no greater Bliss than itself."

This Supreme Self is an undifferentiated mass of Eternal Consciousness is pointed out in the Upanishad as "Truth, Knowledge, Infinite."**** It is the Pure Consciousness, that ever remains the same, unchanged in all the three periods of time—hence satya.

This Supreme-Self is an embodiment of Eternal Consciousness. Consciousness, as the very light in our intellect, illuminates all our thoughts, and so it is called Pragyanam.* The Rishi in Aitarey Upanishad defines the Self as Pragyanam Brahma.

The Self is Existence. The world of names and forms exist in our experience...this Pure Existence (not the items that constitute experiences) is the play of the Self, while the names and forms,

* Taittiriya Upanishad 2-8-9
** "Saty-

** "Satyam Gyanam Anantam Brahma"---Taittiriya Upanishad
2-1

***“Satyam-Gyanam-Anantam Brahma”—Taittiriya
Upanishad 3 (2-1)

their properties and functions are all illusions built up and sustained by the mind, tickled by the Vasanas (Avidya). This "Principle of Existence" that sports in everything, always, everywhere, within and without, this Existence (Satta) is only positive and most direct definition (Swa-lakshana). Therefore Existence becomes the most direct and specific definition of the Self.

The Eternal Self is ever-full (Poorna); it is Unlimited and Infinite.** In all names and forms Existence expresses as "existence of" the thing; and as things change "existence of" the things also apparently changes. The light playing upon an object, should take the shape of the object, and if the shape changes, the light also must change; that is why the poets often sing, "sunlight dancing upon the ocean"...in fact, the waves alone dance, but sunlight while playing upon them, appears to be dancing.

The Universal-Self, Brahman, is the one "Existence" that is unconditioned by the nature and quality of the objects in the illusory universe of names and forms.

The tree beyond your window exists. When the tree is cut down, the fallen trunk exists. When it is sawed into planks, the trunk is not, but the planks exist. The planks are made into furniture pieces—planks are not, but the furniture pieces exist. Thus "existence" in the tree did not ever change in the different changes that we just mentioned. This Pure Existence is Ever-full (Poorna). Everything finite has distinctions within itself (Swagata Bheda) 1 ; distinction between different species (Vijateeya Bheda) 2; and there are distinctions from one species to another in the same species (Sajateeya Bheda) 3. That which has no such distinctions, and so remains the same, in all the three periods of

* Aitareya Upanishad 3-3.

** Brhadaranyaka Upanishad 5-1-1.

time, is considered as Ever-full (Pari-Poorna).

Here in this verse we have an honest attempt of the Rishis in defining the Supreme Truth through the method of direct assertion...It is Existence; It is All-full.

Even here please note that the assertive statements are themselves used only as indications to what this Truth is in us; they are not descriptions of the Reality. Indeed finite words cannot express the Infinite. man creates word. w out ref to
Jewel creation word is not word.

pure Br.
whole word
es may a is
Painted
सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिः ।
वेदैः समर्थ्यते यस्य तद्ब्रह्मोत्त्ववधारय ॥ ३१ ॥

31. 15
26 “That which is proved in the Vedas as All-knowing, All-powerful and Supreme Lord, is Itself the Infinite Brahman...make sure of that Brahman in your own understanding.”

In these following six-verses Sankara expounds, through various pointers, the Supreme Brahman, the One Infinite sub-stratum for the entire illusions of plurality. In producing, or creating, anything three different kinds of causes come into play....the material-cause the instrumental cause and the efficient-cause.

In the case of making a mud-pot, the mud is the material-cause,

For example:

- * 1. The head is not like the hands the hands are not like the legs.
- 2. The horse is not like the cow and the cow is different from the birds.
- 3. The brown, the black, the red cow.

the wheel of the potter is the instrumental cause and the pot-maker is the efficient-cause. It is evidently clear that when the created pot gets broken the pot maker or the mud suffers no destruction. The mud may get washed off but the pot-maker is not affected at all. Similarly, when the world of plurality is destroyed, or when changes take place in the world of things and beings, the efficient-cause behind them is not affected in the least.

Here, then, is yet another difference to be noticed. In our example, the pot-maker is different from the mud and the wheel, but in the case of the pluralistic world, Brahman is, at one and the same time, the material, instrumental and efficient cause....as in the case of a dream, the waking mind is at once the material, instrumental, and the intelligent cause.

In this verse under review, Brahman is declared as the efficient-cause (*Nimithakarana*), and in the following five-verses the Supreme Brahman is shown as the very material-cause (*Upadana*) for the creation of the delusory world.

In the earlier verses through the method of negation ¹ and through the method of assertion ² the Pure Brahman, potential with the Universe of multiplicity, was described. In this section of six verses ³ the relative Self (*Karya Brahman*) in its Universal expressions is expounded: Brahman as Ishwara, the Lord of the Universe (*Jagadeeshwara*). Brahman seen through 'Maya' is the Lord, (Ishwara), and when expressing through 'ignorance' (*Avidya*) becomes the creature, (Jiva). Thus to point out the highest Truth, in and through Its expressions in the equipments of the macrocosm (*Samashti*) and microcosm (*Vyashti*), is a way of

1 Verse 29

2 Verse 30

3 Verses 31-36

bringing the student's entire attention to the Self within himself. Thus, that which the scriptures have declared as Ishwara is Brahman and the Brahman is again that which is expressing as the Universe of names-and-forms.

Brahman expressing through Maya* is Ishwara and Ishwara is master of Maya, with which He manifests, as All-knowing and All-powerful, but when the Supreme Self expresses through Avidya**, is the individualised Self, the Jiva, and as Jiva he is a slave to Avidya, and he manifests as ignorant and powerless, weak and sorrow-ridden, confused and dejected.

Yet, devoid of the equipments of Maya and Avidya, both Ishwara and Jiva are nothing but the Supreme-Self, which is the "indicative meaning" (Lakshyartha) of all these terms: creature, world and creator (Jiva-Jagath-Ishwara).

Brahman and Ishwara are not two factors but when the Supreme Consciousness is at rest it is Brahman, and in dynamic expression Brahman Itself sports as Ishwara. In moments of total meditation the individual mind halts and its illusory flutterings, thoughts, cease. Avidya ends and the pure Maya-less Brahman is apprehended and realised as the Jiva's own real nature.

In Avidya, Jiva is ever under the stress of its endless mental-agitations (Vikshepa) and intellectual-veiling (Avarana), and so, limited in its knowledge and power (Sarvagyattwam and Para-Ishattwam). In Maya, Ishwara is not agitated nor veiled and, therefore, His glories manifest in Him, and we recognize Him as

* Macro-cosmic universal vasanas, the total causal-body.....
Maya.

** Avidya--micro-cosmic individual Vasanas, a single causal-body.

All-knowing and All-powerful.

To contemplate upon these ideas and to ascertain and finally to make sure of this essential oneness of you, your world, and Ishwara, in Brahman, is the supreme fulfillment of life, the subtle goal of Vedanta, the loving anxiety of all scriptures of the world.

यज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।
मृदाद्यनेकदृष्टान्ते स्तदुब्रह्मोत्थवधारय ॥ ३२ ॥

32. “That which the scriptures have discussed through examples of mud etc., as that by knowing which all else will become known....make sure of that Brahman in your understanding.”

Here Sankara takes the scriptural* examples to prove that the effects are the cause itself in different forms. The pot, jug, plate, cup etc. are all mud itself in different forms; their forms, names, functions, and uses are different; and they are impermanent also. But mud, the cause, is permanent and ever the same. Mud, the cause, existed even before the pot was made. The mud remained all the time in the ‘heart’ of the pot.

And when the pot breaks the mud survives. Similarly, this universe which is ever changing, has also a changeless cause upon which all changes are playing; that is Brahman.

By knowing the essential nature of the cause, the essential nature of the effects are known; in mud there are no cups pots etc. By knowing the mud, all effects rising from mud, are known. Simi-

* Chandogya Upanishad 6.1.4-6

larly, in Brahman, there is nothing else other than Itself to know, and since everything apparently rises from It, everything becomes known when the Pure Knowledge, the Absolute is realised. Thus, by knowing the "efficient cause" (Nimit-takarana), which is other than the effects, we cannot fully understand the product, but the material-cause (Upadana Karana) is ever with the effect and so knowing it we can know the "heart" of all things made of it.

By knowing the goldsmith we don't understand the ornaments; if we know gold the "heart" of all ornaments is immediately known. Brahman is the Upadana Karana material cause for the Universe...by knowing the Eternal-Self we can know the Essence in each one of us. We thereby realise the permanent Reality behind the ever-changing Universe of names and forms.

Make sure of this Brahman in your direct understanding.

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सद्ये जगौ ।
तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय ॥ ३३ ॥

33. “That which the scriptures propose to prove as a limitless, and in order to support that proposition, called the World of Plurality as Its effects...make sure of that Brahman in your understanding.”

Cause is always more subtle and so more pervasive than the effects. He who has cultivated in himself all the required predispositions and, therefore, is a fully qualified student, to him the idea that the Brahman is the sub-stratum for the world of multiplicity is, indeed, easy to grasp, through various examples such as the rope and the serpent, the ghost in the post, the silveriness in

the mother-of-pearls. The anxiety of the scriptures (Sastra) is to help the gross type of seekers to understand the Reality.

A seeker who is not fully prepared within to grasp at once the nature of Brahman and realise It, is relatively dense...meaning he has in him more Vasanas and, consequently, more restlessness in his mind. By the mind, of course, one recognises the world of plurality and an intelligent man knows that the cosmos spread around him is indeed vast and infinite, in all its endless dimensions. To make him comprehend that the Brahman is Infinite, the Rishis were compelled to explain to him that the Universe is an "effect" from the Brahman; and, as an effect is nothing other than its own cause; the world is but Brahman in manifestation.

When this idea is fully appreciated by the relatively dull seeker it would be easier for him to recognise, soon enough, that the Supreme Brahman is the very sub-stratum for the entire illusory world of names and forms. This is the intelligent intention in, the anxious purpose for, and the loving urgency of all the descriptions of creation in the Upanishads.

That which is the One without-a-second (Advaita), in its own pure essential nature, is ever Itself. And when It is viewed at, through the perceived world of apparent multiplicity, It sports in our understanding as the Infinite (Ananta) Cause of the Universe.

There is no contradiction in defining Brahman by these two indicative terms "non-dual" (Advaita) and the "Infinite" (Ananta). That from which the world of names and forms arise, in which they apparently exist and play, and without which the world can never exist, "that" understand to be Brahman.

Through our mental agitations, caused by the turbulence of our

likes and dislikes, we now live firmly convinced of the reality of the pluralistic world. This is the source of all our sorrows, and the agony of the world of beings.

May we end this "mis-apprehension" in us, and come to realise the world of things and beings as merely an apparent illusory expression of Brahman. And this Infinite Consciousness alone is the only Reality, the Truth. It revels as the Self in us, the spring of Consciousness in our bosom; "that" from which all our thoughts wave up, play, dance, and disappear. Make sure of that Brahman in your understanding.

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः ।
समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधार्य ॥ ३४ ॥

34. "That which the Upanishads clearly establish as the sole object of deep contemplation for those who are sincere seekers of liberation--make sure of that Brahman in your understanding.

We have a clear indication in the Taittiriya Upanishad of what must be the theme of contemplation for one who is anxious for the liberation of his personality, from the thraldom of his own matter vestures--body, mind, and intellect.

The Upanishad insists clearly, that we must contemplate upon, "that" from which all the perceived world of things and beings have risen, "that" in which they continue to exist, and in the end, "that" into which all merge back (in dissolution). ¹ That is the point-of-attention for all deep and continuous contemplation.

The mud is the material cause (upadhana karana) for all pots--all pots are born from mud, exist in mud and, when broken, go

back to be the mud. Similarly, Brahman is shown here as the upadhana karana of the universe, for the purpose of contemplation by the limited, human mind.

By thus contemplating upon that which is ever-present everywhere, which is the essence in every form, the seeker's entire attention gets lifted from the world of plurality and it gets settled upon the Self within. The mental agitations then cease. Thoughts end. The mind halts. The ego disappears into the vision of the Supreme--in a most direct and subjective experience-divine.

Make sure of that Brahman in your understanding.

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान् प्रति ।
श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय ॥ ३५ ॥

35. “That which is heard of in the Vedas ‘as having entered each creature as its individualised self,’ and which is known, from the same sources, to be their controller—make sure of that Brahman in your understanding.”

In the Upanishads, while describing the creation processes, the Rishi declares that, having created the best among the creatures, man, the Infinite Self “entered” him to enjoy through the perfect equipments so created: “He contemplated and created all these....then He Himself entered.”¹

Brahman, the Infinite Creative Potential, identifying with Its

1 Yato va imani bhutani jayante, Yena jatani jivanti, Yatprayan
tyabhisamvishanti: Tadvijijnasasva. (Taitt. Upa. III.l.iii.)

own potentialities "became" God; thereafter, God, in His impatience to create, became the Creator; the Creator, created the world of things and beings, a fulfillment of His creative-urge. But having created, He identified, 'entered', into the created-form and became a creature....., you, the individualised-ego.

This "entry" is only in the form of Its own 'reflection' (abhava) in the individual mind-intellect equipment, and this Consciousness, playing upon the thoughts (chidabhava), becomes the "individualised-ego." As an ego, He suffers the sorrows and imperfections of samsar; the reflection of the sun will have to dance when the surface of the waters gets disturbed by the breeze around it.

When this delusory identification in an individual ends, He realises the pure, unconditioned Reality to be his own true nature—True Being.

Not only does Brahman thus sport, as though It has entered the created equipments and has become a creature, but It, as the Self, indeed rules the inner world of emotions and thoughts and controls and governs the outer world of elements and their might. The Brhadaranyaka Upanishad, in its Antaryami Brahmana, says, "remaining within the earth, etc., the five elements, it drives their individual presiding-deities (devatas)—powers—according to some definite and precise scientific laws."¹

That which having created the creatures and "entered" to become the individualised-Self—that which remaining in the elemental forces, by Its mere Presence, controls, regulates, and

1 This is a famous statement of the Taittiriya Upanishad. "Idam sarvamasrajata, yadidam kimcha. Tatsrshtva tadevanupravishat." (Taitt. Upa. II.6

governs all their behaviour into a very precise scientific pattern, is the Eternal Self. Make sure of that Brahman in your understanding.

कर्मणा॒ फलदातृत्वं यस्येव श्रूयते श्रुतौ ।
जीवानां हेतुकर्तृत्वं तद्विब्रह्मेत्यवधारय ॥ ३६ ॥

36. "That which the Upanishads declare as the sole paymaster¹ for all action, and as the very agent (prompter²) in all actions, performed by³ each individualized ego—make sure of that Brahman in your understanding."

"No living creature can ever remain without activity, even for a single moment."⁴ Actions are good or bad, and accordingly, the individualized ego has to experience their fruits of joy or sorrow. The results of actions depend not only upon the external actions, but the doer's inner mood and his intentions; these factors are intimately governed and guided by faith, sincerity, fortitude, understanding, the type of personality of the doer, and a hundred other subtle and sensitive psychological factors. Thus, the end-result of apparently same actions, undertaken by a host of people, often are found different from individual to individual. Like a highly competent computer, the result of each action is to be carefully calculated with all these hundreds of complementary data, to finally determine the end-result of each action (kart-

यः पूर्थिष्यं तिष्ठत्
पूर्थिवीमन्तरो भ्रमयति
कर्मफलदाता

ma-phala). This is indeed confusing, even for the greatest of thinkers and scholars among the mortals.⁵

This mighty Intelligence that unerringly determines and justly distributes the exact results of our actions¹ is the Brahman playing through Maya, the Lord of the Universe, Jagadeeswara. This Eswara not only provides each with the exact results of his actions, but again, He is the one who comes to express in the mind and intellect of each bosom, as the ego and its vain-glorious attitude that "I am the doer" in all actions.²

Make sure of that Brahman in your understanding.

The discussion of the term "That" (Tat) is concluded here.

The meaning of the statement "that thou art" is expounded to indicate the invisible Existence-Knowledge-Bliss-Self from verse 37 through verse 41.

In order to determine the oneness of the Self in us (Atman) and the Self-everywhere (Brahman), the teacher continues his discourse with the following verse.

तत्त्वंपदार्थौ निर्जितौ वाक्यार्थश्चिन्त्यतेऽधुना ।
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥ ३७ ॥

1 Isha Upanishad, 8.

2 Brhadaranyakopanishad 2-3-42; and Kau. Up. 3-9

3 Brhadaranyakopanishad 2-3-33.

4 Bhagavad Geeta III.5. "Na hi kaschit kshanamapi jatu tish-tatyakarmakrt.

5 Kim karma kim-akarmeti kavayoh 'pyatra mohitah. Geeta IV.16.

37. "The meaning of the terms "that" and "thou" have been discussed and finally determined. Now we shall discuss the meaning of the commandment (Mahavakya) "that thou art". In this, the total identity of the meanings of "that" and "thou" alone is shown."

Up to now, the word-meaning of the terms "thou" and "that" in the Mahavakya "That Thou Art" were explained to show that they do not stand for the Jiva and Eswara (the Vachyartha), but these words connote (lakshyartha) the Self that illumines as a Witness of the thoughts and actions (thou) and the Pure-Brahman (that)--without the veilings of Maya.

When the direct word-meaning (vachyartha) is not sufficient to bring out fully the pregnant import of the scriptures, the suggestive-meaning (lakshyartha) is taken by the intelligent student everywhere. The entire statement (Mahavakya) "that thou art" is indicative of the Oneness (Ekata) of "that" and "thou"--a total identity between the individual-Self and the Universal Self. By again and again contemplating upon the depth-meaning of the Mahavakyas, all the doubts (samshaya) and all false conclusions (vipareeta Gyana)¹ in the mind are removed.

The word-meaning, no doubt, clarifies the idea which the individual word screams aloud; but in the context of a given sentence, often words may come to express much more than their usual dictionary word-meanings. This total meaning of the sentence is called "vachyartha". The direct word-meaning here is: "thou" (Tvam) is the Jiva, and "that" (Tat) is Eswara; but how

1 "Karma phala data"

2 Brahman functioning through Avidya is the ego, the jivatma—and the ego in its "ignorance" has the false notions such as doer am I", (karta) and "enjoyer am I", (bhokta).

can these two, the microcosm (vyashti) and the macrocosm (samashhti) be ever one and the same? Yet, this sameness is indicated with "the meaning of the total sentence", (vachyarth), "that thou art". The scripture wants to be eloquently indicate that these two different factors are the same in essence; this oneness, and their essential identity is subtly suggested by the import of the word, "art".

This process of indicating the two terms "thou" and "that", first as distinctly different--as the individual-Self (Jiva) and as the Lord of Creatures, Eswara--and then to assert their oneness, in their mutual identity, is to help the confused and the ignorant student to realise the Supreme One Infinite Self. The Brahman, seen as expressed through Maya, is Eswara (that); and the same Brahman, perceived as functioning through the inner equipments of an individual (Avidya) is the individual-Self, the ego, the Jiva (thou).

How to logically arrive at the depth-meaning of this simple-looking Vedic statement is demonstrated in the following verse.

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
अखण्डेकरसत्वेन वाक्यार्थो विदुषां मतः ॥ ३८ ॥

¹ Doubt (samshaya) and false conclusions (vipareeta Gyana) are some of the deep-rooted mental blocks, because of which an individual gets totally walled away from gaining a clear and direct experience of the Self. These are some of the most terrible mental blocks which permanently hold the mind in leash from gaining an intimate spiritual vision and direct realisation of the Self.

38 "What is meant by the sentence (commandment "that thou art") is not arrived at, either through its "sequence-of-meaning" or as "qualified-by-something". An indivisible Being, consisting of Bliss only--this alone is the meaning of the sentence, according to the wise."

In understanding the meaning of the sentence, we either try to understand the sense from the "sequence-of-meaning" (samsarga) expressed by the words, "I was there and I heard your discourse"--here, the sequence of word meaning gives you the sense of the sentence; the listener of this sentence arrived at its sense merely on the strength of the "sequence-of-words" (samsarga) and the sum total of their meanings. But in the sentence "I was in that beautiful garden and I clearly heard all your eloquent discourses, "the listener gathers the meaning, not only from the mere sequence (samsarga), but also from an intelligent appreciation of the qualifications (visheshana) and the objects qualified (visheshya). Both these ordinary means of arriving at the total sense of a sentence, are not possible in reaching the depth-meaning of the Mahavakya, "that thou art".

The great men of spiritual experience and direct vision unanimously declare that there is a mutual identity between the individual-Self (jiva) and the Universal-Self (Eswara). This intimate identity (Tadatmya) points out to the oneness of all names and forms with the Supreme-Self(Brahman). This meaning alone will be in line with the lived experience of the mystics, the Rishis. Thus, the Witnessing-Self within, (twam) and the Infinite-Self, Brahman, (tat) are both identical and therefore the same, is the depth-meaning (lakshyartha) of the Mahavakya, "that thou art". This is the accepted opinion (matah), of the wise (Vidusham).

This suggestive-meaning, acknowledged by the wise men of full spiritual experience, is made more vividly clear—

प्रत्यगबोधो य आभिति सोऽद्वयानन्दलक्षणः ।
अद्वयानन्दरूपश्च प्रत्यगबोधैकलक्षणा ॥ ३९ ॥

39. "What appears (anyati) as the Witnessing-Consciousness within, (the individual-Self), is of the nature of Bliss, One-without-a-second; and the one that is the Bliss within is none other than the individualized-Self—the Witnessing Consciousness within."

The essence behind both Jiva (twam) and Eswara (tat) is "Bliss-without-a-second" (adwayananda). The expressions of this one Bliss, through the microcosm, Avidya, and through the macrocosm, Maya, are the expressions as Jiva and Eswara.

It is very significant, and we must note it carefully, how Sankara here, with his precise expressions, specifically hints the Jiva, as the Witnessing-Consciousness within (pratyag-bodha) and Brahman as the One-Bliss-without-a-second (adwayananda). Due to Avidya, the conditioning in the Jiva, the individual can experience only the "awareness" and not the "bliss" aspect of Brahman; while, in the Supreme Self, "awareness" cannot be experienced, as there are no objects in It to be illumined—only Bliss and Bliss alone is the nature of Brahman.

In the Jiva, the ego, because of its mind-intellect equipment, which is constantly in agitation (vikshepa), the individual-self can express only its "Consciousness" (pratyag-bodha), and never the "Bliss" (adwayananda) nature of the Supreme-Self. The Brahman is realised when the equipments are all transcended—

and therefore it is a state wherein there are no whirls of objects-emotions-thoughts for the Consciousness to illumine. Naturally, the Supreme-Self is indicated here as Bliss-without-a-second (Adwayananda). When these equipments are removed, it is now logically clear that the Jiva, in its essential nature, is also Pure-Bliss, as the Brahman.

What happens when this identity between “thou” and “that” is realised, is explained in the following verse.

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।
अब्रहूत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ४० ॥

40. “When, as explained above, the mutual identity between the two words “thou” and “that” is comprehended, then the idea “I am not Brahman”, entertained by “thou”, shall immediately end.”

As explained in the above verses so far, (etham), when a seeker first comprehends that the identity of Jiva (thou) and the Self (that) is the depth-meaning of the Mahavakya—and so when he realises that these two factors are in essence one and the same—then the spiritual ignorance, Avidya, ends. “Non-apprehension” of the True nature of the Supreme-Self, and the consequent “mis-apprehension” that “I am the limited ego”—the doer (karta) and the enjoyer (bhokta)—should also cease totally. The feeling that “I am not the Brahman”, that illuminates the very ego, “thou”, in me, will immediately cease to confuse the seeker in me.

Along with the true apprehension of the Real Nature of the individual-self, jiva, as the very Witnessing-Consciousness, the misconceived notion that the term “that” (Tat) in the Mahavakya as some unseen, unknown, unknowable mighty power, that

rules the universe as Jagadeeswara, should also cease. The right spiritual realisation immediately will flood the understanding of the seeker: that (Tat) of the Mahavakya indicates the Pure Brahman, ever uncontaminated by the Maya-delusions.

The realisation of distinction (bheda gyana) is the source of all samsaric sorrows of the individualized ego. When this sense of distinction between Jiva and Eswara is merged, the bheda gyana, which itself is Avidya, the spiritual ignorance, ends in an immediate spiritual revelation of Truth, culminating in a subjective awakening. The ignorance-reared, individualised-ego can claim, maintain, and suffer its own illusory sorrows only so long as it has not awakened to realise its true and real nature as the Pure Brahman.

The recognition of a sense of separateness and distinction causes the painful sense of alienation from the world. Then the ego starts its illusory, madly frightening fight with the world of multiplicity—sprung out of its own delusions—and finds at every turn its helplessness against the mighty forces of the vast universe spread all around it. At the rediscovery in a personal, intimate experience, that “thou” and “that” are both identical, all illusions get at one stroke lifted. Illusions end. The ego-sense merges to disappear into the vision of the One Blissful Self-Eternal—the Brahman.

“Then, what?”, Sankara explains:

तदर्थस्य पारोक्षं यद्यवं किं ततः शृणु ।
पूर्णनन्दैकरूपेण प्रत्याबोधोऽवतिष्ठते ॥ ४१ ॥

41. If as said, the depth-meaning of the term “that” is “Mass-of-Bliss, without-a-second”, and “thou” is the

"Witnessing-Consciousness", then what? Listen: the Inner-self, the Consciousness, that illumines all thoughts, remains as the All-full, One-Mass-of-Bliss, without-a-second."

The teacher himself raises a doubt for the student and answers it for his edification. In case, as we have been told so far, the Jiva and the Eswara, are identical, then what? If this be, at this juncture, your valid doubt, you please listen; I shall explain the Witnessing-Consciousness (pratyak bodh), which is the depth-meaning of Jiva (twam), will be discovered and realized in an internal experience as "Ever-full (poorna) and of the nature of one Mass-of-Bliss, one-without-a-second", which is the depth-meaning of Eswara (that).

It was already indicated that the individualized-Self, the Jiva, can experience only the Consciousness playing within (pratyak bodh) and not the One-Bliss-mass (adwayananda), which is the nature of Brahman. In Brahman there is no Consciousness as we now know it. We can comprehend only Consciousness-of-things; in the one Infinite Brahman there is nothing for its Consciousness to illumine. The Supreme Self is "objectless Consciousness"....and so not Consciousness as we now comprehend it.

The individualized-Self, Jiva, because of the constant agitations in its mind can never remain without "objects to illumine", and so knows nothing of the peace and bliss of pure Brahman. The Supreme-Self is the "One-Mass-of-Bliss, without-a-second (poorna-ananda-eka-roopa)", without Consciousness, as we now know it.

When, as explained in the previous verse, the identity between Jiva and Eswara is apprehended in a flashy, immediate experience, the student apprehends Brahman, as the "One bliss,

without-a-second (ananda-eka-roopa)".

What is the exact contribution of the great statement in bringing the essential identity between "thou" and "that" is being explained in the following verse. The direct meanings of "thou" and "that" are rejected and we accept the indirect meaning of these two suggestive words in the following two verses.

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।
लक्ष्यौ तत्त्वं पदार्थौ द्वावुपादाय प्रवर्त्तते ॥ ४२ ॥

42. "The great statements, like "that thou art", established the identity of what is meant by the two terms "thou" and "that" in their deeper indicative-meaning."

The indicative-meaning (lakshyartha) of "that" was established as "the Mass of Bliss, without-a-second" (adwayananda), and "thou" as the "witnessing-Consciousness within" (pratyak bodha). These meanings are accepted, on discovering and experiencing the total identity between "thou" and "that". Naturally, in this process, the direct meanings (vachyartha) of the terms, -"thou" as Jiva and "that" as Eswara--were rejected. Then alone the total identity got established.

Vedanta is addressed to the most intelligent students who have cleansed and purified their intellect and so are capable of deep ponderings, subtle visions, and in-depth experiences. To the best among them is given these great declarations (Mahavakyas) for their constant and continuous contemplation. Such sensitive and subtle intellects alone will be able to reject the false and accept the real. An inherent inner strength of vision and meditation is necessary to make these subtle and correct dis-

criminations, and reject the grosser and obvious meaning, and delve deeper into the greater and ampler suggestiveness in the Mahavakyas.

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने ।
यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात् ॥ ४३ ॥

43. “How great statement discards the two qualified-meanings, and reveals what it really means--this we have carefully commented upon already.”

In the Mahavakya “that thou art”, the direct word-meanings of the pair--“that” as Eswara and “thou” as Jiva--were qualified meanings (sabalou vachyou). Eswara was qualified by omniscience, 1 known by indirect knowledge 2, omnipotence 3 and Jiva was qualified by doership 4, enjoyership 5, joy 6, sorrow 7 and such other dharmas.

We did reject these direct-meanings of the words “tat” and “twam” and explained the deeper suggestive-meanings: the “twam” as the “witnessing-Consciousness within” and the “tat” as “Consciousness Infinite-- the Brahman”. Thus is their total and complete identity explained.

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|------------------|------------------|----------------|--------------|--------------|----------|----------|
| 1 Sarva-Gnyatwam | 2 Paroksha-TTwam | 3 Paresa-TTwam | 4 Kartrttwam | 5 Bhokrttwam | 6 Sukham | 7 Dukham |
|------------------|------------------|----------------|--------------|--------------|----------|----------|

- | | |
|----------------|-----------|
| २०. परोक्षत्वं | ६०. सुखं |
| ३०. परेज्ञत्वं | ७०. दुःखं |
| ४०. कर्तृत्वं | |
| ५०. मोक्षत्वं | |

The law of commentary prescribes, both by tradition and by natural demand of human intellect, that only where direct word-meanings are not satisfactory, there alone depth-meanings are to be sought. This is faithfully followed in this simple looking booklet (Vakya-Vritti) discussing the silent import of the scriptural statements.

The great statement has three words "that thou art"; the first two words indicate Eswara and the Jiva, and the last word "art" (asi) clearly roars the idea of their total identity with each other. Now, direct word-meaning of "that" (Eswara) and "thou" (Jiva) are not adequate meanings to clearly serve and bring out the full significance of the term "art" (asi) which suggests the mutual identity between Eswara and Jiva.

The individualized-Self (Jiva) is Brahman conditioned by the inner equipments of mind and intellect, and it is always riddled with the illusory vanities of "I-am-the-doer" and "I-am-the-enjoyer" attitudes. The universal-Self (Eswara) is again Brahman conditioned by Maya and is the creator of the cosmos, omnipotent and omniscient. Thus both are equally conditioned by, no doubt, different equipments. They both have different capabilities and capacities. So they both can never be identical.

Thus, direct word-meanings of "that" and "thou" will contradict their total identity with each other, so eloquently hinted at by the term "art" (asi) in the mahavakya. Therefore, we must consider the depth-meaning of these terms and recognize "twam" as the "witnessing-Consciousness" and "tat" as the "Supreme-Brahma". Immediately we can then recognize their mutual identity.

By accepting the direct word-meanings the statement will palpably contradict the Rishi's intimate personal experience in the Brahmic-state. And so, we are compelled to take the depth-

meaning, so delicately indicated by the suggestive import of the terms "that" and "thou".

To establish this contention, Acharya Sankara briefly explains the direct word-meaning of the word "thou".

आलम्बनतयाभाति योऽस्मत्प्रत्यशब्दयोः ।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिचः॥ ४४ ॥

44 "That which shines, as the object of the idea and the word "I", is Consciousness expressng in the inner equipments. This is the direct word-meaning of "thou" (twam)."

Both the idea behind the first person singular, and the meaning of the word "I" indicate the "conscious thought-bundle within", the very subject in me, who experiences all my outer environments and also all the inner happenings in me. The thoughts in me bathed in the Light of Consciousness becomes the sentient individual entity "I"; in the absence of either of them, –thoughts or Consciousness–, the ego-I cannot come into the play. This ego-centric entity "I" comes to dance to the prevailing moods of my mind, and also to the endless tunes sung by my thoughts.

Since the mind-intellect inner-equipment is limited, I feel ever the limited, the bound, the victim of my own urges, desires, passions; and these are often determined by my environments, over which I have no control at all.

This is the direct word-meaning (vachyartha) of the term "thou", the Jiva.

In the following verse, the direct word-meaning of the term "that" as Eswara is elaborated.

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।
पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिदः॥ ४६ ॥

45. “The Consciousness that is expressed through Maya, which then becomes the ‘cause of the Universe’, which is described as omniscient, etc.; that which is known only indirectly (mediate); and which is having the nature of existence, etc.—that Eswara is the word-meaning of the term “That”.

Eswara is the Supreme, expressing through the total vasanas, the maya. naturally he has an equipment to condition Him 1 , and He has the macrocosmic bodies 2 , and therefore three types of ego-centers 3 . It is Eswara again who entertained the desire divine: “I the One, shall become the many” 4 .

Therefore, He, with His thoughts (sankalpa), created the universe, and then desiring to experience, entered the ‘created’ and became the creature.

All the time as Lord of the universe, Jagadeeshwara, He is master of His Maya, and so He is free, omnipotent and omniscient in His constant awareness of His true nature as Existence-Knowledge. This is the word-meaning of the term “that” in the great statement.

After thus indicating the direct word-meaning of these terms in the above two verses, the Acharya demonstrates how these two

1 Maya

2 Virat, Hiranyagarbha, Avyakta are His bodies.

3 Viashwanara; Sootratma; Antaryami.

4 “Ekoham Bahusyam Ithi” — एकोऽहं बहु स्यामिति

meanings cannot prove their mutual identity....he, therefore, justifies the acceptance of the suggestive-meanings of the words employed in the Mahavakya.

प्रत्यक्षपरोक्षतैकस्य सद्वितीयत्वपूर्णता ।
विरुद्धयते यतस्तस्माल्लक्षणं संप्रवर्त्तते ॥ ४६ ॥

46. “In case we insist upon the identity of “that and “thou” based upon the word-meaning of these terms, then for one and the same factor we will have to attribute contrary nature: the quality of being mediately and immediately known—and also insist qualities of ‘existence of duality’ and also of ‘absolute oneness’, for one and the same factor. Identity between such contrariness is impossible hence suggestive-meaning, “explanation by implication” has to be accepted.”

Identity can only be between two things of similar qualities, and if we accept the word-meaning (vachyartha) of the terms employed in the Mahavakya, then, we will never be able to arrive at any logical possibility of their identity.

Jiva is experienced by itself in everyone; Eswara is beyond our direct experience. How can there be identity between them?

Jiva is limited; Eswara is all-pervading. Can there be an identity between them?

Maybe the Mahavakya is not indicating any identity between them. This can't be true, because of what has been said in the Upanishad leading up to the declaration, “that thou art”. The father was anxiously teaching his son-disciple the oneness and absolute identity between the Supreme-Self and the essence in

the individual-Self.

Thus, by the word-meaning of "thou" (Jiva) and "that" (Eswara) the identity between them cannot be discovered. Therefore, we are compelled to delve into the suggestive-meaning of these two terms and recognize them as "thou" meaning "the witness-Consciousness in the individual bosom" and "that" meaning the "one Mass of Bliss, without-a-second"--the Brahman. This process of understanding the depth-meaning and arriving at the indicative suggestiveness in the words of a statement is known as lakshana.

What then is the suggestive-meaning of a word or a statement? How do we arrive at it? Sankara defines the Lakshana-methods (indirect meaning) in the following verse.

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।
मुख्यार्थेनाविनाभूते प्रतीतिलक्षणोच्यते ॥ ४७ ॥

47. "If the direct word-meaning throws up an inconsistency with what is pointed out by other proofs and evidences, the sense consistent with its word-meaning that is intelligently suggested by the term, is to be accepted—and this is its suggestive-meaning (lakshana).

When the direct word-meaning (vachyarthas) can say only something brutally self-contradictory (e.g., ice is hot) to our personal experience and or other established sources of knowledge (maana-andara-virodha), then the sense, that intelligently suggests itself by the words in a statement, becomes acceptable, and this is its suggestive-meaning (lakshyartha). Very often thus, the direct dictionary-meaning will have to be dropped ("he consu-

med a mountain of oranges") and its subtle import is to be taken (a large, unimaginably large, quantity of oranges was consumed). This process is called (lakshana-vrittih). This lakshana is of three kinds: "reject-method" (jaha-lakshana), "accept-method" (ajaha-lakshana), and "reject-accept method" (jaha-ajaha-lakshana).

The "reject-method" is employed in correctly understanding a statement as "my house is right on the sea". Here the direct word-meaning would be a palpable foolishness, as a house cannot float on the oceanic waters, therefore, we reject the direct-meaning of the heaving ocean and understand the statement as "the house is nearest to the sea". This is jaha-lakshana. And this cannot be used in arriving at the significance of the Mahavakya.

The "accept-method" is made use of in arriving at the meaning of a statement like "the red ran" or "the guns marched". Here the direct-meaning will point to something impossible, and therefore, while retaining the direct-meaning, we accept a new factor suggested by the statement, and understand it as "the red horse ran" or "the gunmen marched". This is ajaha-lakshana; this also cannot be employed in arriving at the true meaning of the Mahavakya.

The "reject-accept method" is commissioned to explore the meaning of a statement as "this is that child of mine". The term "this" is used for something standing near at hand, right now, and "that" is used for something far off, in the past, away from the speaker and the listener. "This young man with me now, so well grown up and hefty in body, is that baby whom you used to dandle, then, in the past, when the child was so tiny and slender in body". Here the time, size, and nature of the body are all rejected, and the baby that was then, is recognized as this grown-up young man. The individual's identity is accepted; but one part is

rejected and another part is accepted; hence, this is called as “reject-accept method” (jaha-ajaha-lakshana). This method is made use of in arriving at the secret import of the great statement “that thou art”.

Of these three methods which is to be accepted for comprehending the meaning of the great statement “that thou art” is being explained now in the following verse.

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥ ४८ ॥

48. “In the statements like “that thou art” etc., the reject-accept method is to be employed as in the sentence “He is this man”. No other method can be applied.”

The “accept-reject-method” is also called in Vedanta as bhaga-tyaga-lakshana. Here we give up in part the direct word-meaning---both the child that was and the young man that is---and we arrive at the exact import of the statement. In both “thou” and “that” the principle of Consciousness is the same; only the conditionings are different in each of them.

By rejecting the microcosmic and macrocosmic equipments of Jiva and Eswara what is left over is the one Essential Self which sports as both the “witnessing-Consciousness” within, and the “Brahman”, the sole substratum for the entire universe of names and forms.

This “reject-accept-method” (bhaga-tyaga-lakshana) alone can be profitably used in understanding the true significance of the vedic statements, “that thou art” 1, “I am Brahman” 2, etc. When the conditionings are removed from Jiva and Eswara, the Pure

Consciousness, sporting as ego in the individual, and as Lord of the Universe, is recognized as the One Supreme Brahman, the "one mass of bliss, without-a-second".

Even after gaining this exact understanding of the depth-meaning of the great statement, the identity between the individualized-Self and the Supreme-Self will not easily get effectively firm in our apprehension. What should we then do? "No Vedantic student need despair", says Acharya Sankara.

अहं ब्रह्मातिवाक्यार्थबोधो यावद् दीभवेत् ।
शमादिसहितस्तावदभ्यसेच्छूवणादिकम् ॥ ४९ ॥

49. "Until the direct personal experience of "I am Brahman" is gained, we must live values of self-control, etc. and practice listening to teachers, or reading scriptures, and doing daily reflection and meditation upon those ideas."

Book-knowledge is the final goal, the be-all and the end-all of study, is true only in the objective sciences; in the subjective-science of spiritual unfoldment, the knowledge of the text is but a beginning; the final fulfillment is in the seeker's own direct, personal experience, "Brahman am I".

Often it can so happen to the seekers, that they have intellectually understood the import of the Mahavakyas. Yet, they are empty of the spiritual experience of the spiritual factor: the One Essence. To them Acharya Sankara prescribes the only logical

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way of life--the Sadhana-programme.

Those who have not cultivated in themselves the necessary pre-conditions can never soar high into the subtler realms of "their own inner personality". The values of the life to be lived are explained elaborately by Sankara in his Vivekachoodamani. 1

There are many direct psychological obstacles that come to block our final spiritual experience. When we try to sincerely and intelligently study the various statements of different scriptures, intellectually we may come to the conclusion that they make but a confusing array of self-contradictory declarations. From these, many intellectual doubts (*samsaya*) can arise.

Again; subjectively, our mind's lust for sense-objects is so natural with us now that the hungry inner personality may try and even convince us that the theme of the scriptures is unnatural and contrary to life's true impulses (*vipareetha-bhavana*). Again and again we must read, study, listen, reflect and try to digest the scriptural thoughts and ideas. When by this process of study, reflecting and mutual discussions among students, our recognition of the One-Self becomes clearer, then the sense of contrariness and the consequent perplexities (*vipareetha-bhavana*) will end.

Cultivate devotion for the Lord! Worship the Lord of your heart. Spend time and energy in the selfless service of mankind and the world around; this is to be undertaken as a worship of the Lord. These can help the inner equipment to unfold and glow with brightness, peace, cheer. The steadiness in meditation will thus increase.

The various personality adjustments recommended by Sankara

in the Vivekachoodamani are all in fact of the best psychological adjustments in effectively facing our personal inner-problems and outer-challenges. Without these intelligent adjustments in our values-system, mental dissipations cannot, in fact, be reduced. A dissipated mind will never have the powers of penetration and the alertness necessary for fruitful study and effective contemplation.

A student who has thus carefully cultivated his inner equipments can consistently pursue the study of the scriptures and get deeper and deeper into their significance with his own sincere reflections. This prepares the seeker for a more and more rewarding meditation. Finally, he shall explode his ego-sense, gain a breakthrough and re-enter into the Infinite State of Pure Brahman. Until this personally intimate, totally subjective experience of the Supreme-Self is gained, Vedanta study is not to be considered as fulfilled.

When once the direct experience of Brahman is gained through the grace of the teacher and the blessing of the scripture, what exactly happens to the seeker? Adi Sankara declares ...

श्रुत्याचार्यप्रसादेन हृषो बोधो यदा भवेत् ।
निरस्ताशेषसंसारनिदानः पुरुषस्तदा ॥ ५० ॥

- 50 "Through the grace of a spiritual teacher when a seeker gains a clear and direct experience of the Supreme Self as expounded in the scriptures, he, the realized, becomes free from all 'ignorance', which is the foundation for the entire experience of this world of plurality."

By the grace of a spiritual teacher (guru), when a seeker studies in depth the Upanishad, his spiritual 'ignorance' (avidya) ends.

This 'ignorance' expresses as the "non-apprehension" of Reality, and provides "mis-apprehensions" of the Truth behind the Universe. When he gains a direct, personal experience of this Supreme State of Pure Consciousness his 'non-apprehension' ends in his 'apprehension' of the Truth. When 'non-apprehension' ends all 'mis-apprehensions' created by it must also cease to exist.

It was the 'mis-apprehensions' of the body, mind and intellect (BMI) and their objects, emotions and thoughts (OET), that provided existence and power to the imaginary phantom in us, the sense of individuality, the Jiva. It is the Jiva that went through its illusory sufferings of limitations, helpless sorrows, endless privations, and maintained a tragic sense of a alienation in this vast, wide world, recognized by it, in its own fabulous delusions. Where the ego disappears into the vision of the Supreme Brahman in an intimate, direct experience, the illusory world of finitude ends---with all its imperfections, death, decay, change and endless passions.

The life of shocks and pains, of births and deaths, of fears and anxieties is called samsar 1. The accessories of the Jiva's samsaric sorrows are but its own subjective desire, passions, lusts, pride, prejudices, etc. All these will cease to torture the individual when the sense of individuality ends in the unique experience of the Supreme Brahman.

Then what happens to the seeker? Sankara continues with a rare poetic vigor:

(Samsarati samsar) the plane of existence where everything comes and goes, everything appears and disappears, is called samsar.

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः ।
विमुक्तकर्मनिगडः सद्य एव विमुच्यते ॥ ५१ ॥

51. “No more conditioned by his gross and subtle bodies, free from the embrace of the gross and subtle elements, released from the charm of actions, such a man gets immediately liberated.”

The five gross elements in their combinations constitute the gross outer world of names and forms, including our gross bodies. The subtle elements go into the make-up of the mind and thoughts, including the sense-stimuli provided by the outer objects 1. The outer gross-body and its objects from the “effects” (karya) of the vasanas in the individual, and the inner subtle-body, consisting of our mind and intellect, becomes the entire equipment (karana) 2 of experience. They together, form the “tool kit” with us for contacting the world of plurality and for accomplishing our experiences.

To identify with them is to live and express as mere physical, mental and intellectual personalities. These triple aspects, together constitute the individualized ego in us. This ego in its unique experience-divine merges itself in the Brahman. All its identifications cease and the sense of individuality disappears.

This ego alone, had the arrogant vanity of “doership” (karttritva

1 The form, color, smell, taste, touch, sound, etc., are the stimuli that reach our mind from the world of objects, perceived through our sense-organs. These stimuli are made up of the subtle elements: the tanmatras.
—tool-kit in us for gathering our experiences in life.

bhava) and the “enjoyership” (bhotrtva bhava). It is the ego who did all actions in the past, collected all vasanas, and is now the experiencer of the fruit of those actions. When the ego ends all actions must cease, as an absconding criminal, when dead, the warrant of arrest issued against him must, of necessity, become both null and void.

The doer of an action, alone, can be the experiencer of its fruits. The doer-experiencer-entity, the ego, Jiva, has now awakened fully from its illusory dream of samsar into the State of Brahman. He should then get unavoidably freed from the chain-of action (karma).

To leave the dream is to wake up: to end the ego is to rise above the perceptions and sorrows of the world of multiplicity. There is no interval of time between the birth of Knowledge of the Supreme-Self and the liberation from the thraldom of the equipments. Such a realized sage, even in the midst of sense-objects, cannot be affected as he is fully and entirely released from the realm of subject-object world of finite joys and sorrow.

प्रारब्धकर्मवेगैन* जोवन्मुक्तो यदा भवेत् ।
किंचित्कालमनारब्धकर्मबन्धस्य संक्षये ॥ ५२ ॥

52. “The liberated in life, due to the compelling force of those actions that have begun to produce their results (prarabdha), remains for some time to exhaust them”.

Why do we find the liberated-in-life (jivanmukta) still continuing as a member of the community, often working hard for the spiritual redemption of man? He had transcended his mind and intellect as he had exhausted his vasanas. The previous verse did assert that such a seeker “freed from the chain of actions is

immediately liberated". The answer, according to Sastra, is that with the realization of "I Brahman am" all the 'accumulated-karma' (sanchita) of the past, and the 'future-karmas' (aagami) to be experienced in the future, are both totally annihilated and erased. But the 'actions that have begun to yield fruits' (prarabdha) will have to continue. They have to find their exhaustion in vivid experiences: they are like bullets that have left the gun. It is now too late to regret--no one can catch the hissing bullets in flight and change their course; they have to exhaust themselves.

To live those experiences ordered by prarabdha, the liberated one continues in his physical form, is the explanation that we find in the scriptures.

Sankara himself, in his Vivekachoodamani, had taken up this idea and had exhaustively dealt with it. However, he concludes that it is an explanation given to the dull-witted who asks the question, why a realized man has a body and all the natural bodily activities.

On the exhaustion of world's prarabdha to be served by such a fully realized prophetic master, his body falls off. His experience of Brahman is never broken off at any time. It is the prarabdha of others that drive the Jivanmukta's form to continue to function for the spiritual edification of the world, for the welfare of man's inner life.

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥ ६३ ॥

53. The liberated-in-life comes to gain the State of Absolute Oneness, the never-ending immeasurable Bliss, called

the Supreme Abode-of-Vishnu, from wherein there is no return."

That which never ends or sets (nirasta) is called Eternal Infinite. The liberated-in-life has finally arrived at this never-ending immeasurable Bliss called "the Supreme Abode-of-Vishnu" Here, it is not to be understood as Lord Vishnu's residence in heaven, the realm called Vaikunta, but is the Supreme State which is Vishnu, the All-Pervading.

On awakening to this State-of-Godhead, the Brahman, there is no return to the old misconceptions arising out of the body, mind and intellect identifications, and the consequent limited life of sufferings and tensions lived by the delusory ego (Jiva).

This final destination of evolution, the State of no-return, is called Kaivalya in Vedanta. That which has no distinction in itself, or with others, is called kevala; and that State of Homogeneous Brahman, the One without-a-second, is called the State of Kaivalya. The limited-in-life attains to this State of Bliss, and becomes one with Brahman—which, indeed, is the depth-meaning of the great statement "that thou art".

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